English Translations of

# Collection of "Noor ala Al-Darb" Programs

By:
Sheikh `Abdul `Aziz Bin `Abdullah ibn `AbdulRahman ibn Bazz (May Allah forgive and reward *al-Firdouse* to him and his parents)

He was The Mufti of **Kingdom of Saudi Arabia,**
Chairman of the Council of Senior Scholars,
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**This is file is volume # 01 of 14**

(Part No. 1; Page No. 3)

**Bismillah Al-Rahman, Al-Rahim (In the Name of Allah, the Most Gracious, the Most Merciful)**

Praise be to Allah Alone and peace and blessings be upon the Seal Prophet.

To proceed,

Thorugh Allah's Guidance and Help, we finished compilation of the "Collection of Fatwas and Various Articles" by our Shaykh and great scholar, `Abdul `Aziz Bin `Abdullah Ibn Baz, may Allah forgive and show mercy to him, and reward him with highest level of Paradise. The collection is compiled and arranged by His Eminence Shaykh Dr. Muhammad Ibn Sa`d Al-Shway`ir, may Allah reward him and our Shaykh well for benefiting us and all Muslims. We are now to begin discussing the Fatwas of Nour `Ala Al-Darb by our Shaykh and great scholar `Abdul-`Aziz ibn `Abdullah ibn Baz (may Allah be Merciful to him), which was compiled and arranged by His Eminence Shaykh Dr. Muhammad Ibn Sa`d Al-Shway`ir may Allah grant him success.

These Fatwas bespeak the distinguishing characteristics of our Shaykh (may Allah pardon him), i.e. paying homage to the Qur'an and the Sunnah, heavily drawing thereon, and citing such opinions of scholars as are substantiated by evidence. This in addition to his other inherent talents, such as deep understanding, overwhelming readings, readily recallable memory, accuracy of

(Part No. 1; Page No. 4)

inference and politely dealing with scholars and even laymen. The Shaykh is also endowed with a good command of language that makes his Fatwas easily understandable by laymen; a high linguistic style that is highly esteemed by notable scholars; such is Allah's Bounty and Favor. (But Allâh chooses for His Mercy whom He wills.).

He (may Allah forgive him) led a life of struggle in teaching, learning, call to Allah, education, propagating virtue and preventing vice, settling disputes among people and giving advice to the masses and to the elite. He also had close ties with rulers and subjects and utilized all his money, time and position for Allah's Sake. He loved the poor and the needy all over the world, doing his best to bringing them benefit and prevent them from being harmed. Moreover, he had a notable participation in all fields of charitable work. Holding the Sunnah in high esteem, he was revered and respected by people and was however known for his lenience and tolerance. So, Glorified be He Allah, Who granted him all aspects of goodness and blessed his life and deeds. He thus immediately received glad tidings that is given to a true believer through his reception of praise from people everywhere, both privately and publicly. So, thanks to Allah for His Bounties and Beneficence. It was also through Allah's Beneficence that he had students who collected, studied, arranged and published his knowledge. Undoubtedly, this is out of Allah's Bounty and Favor and it is a reward from Allah for the efforts he had exerted. Actually, this is an indication of good consequence in the Hereafter. May Allah forgive and be merciful to him.

In fact, I have heard all these Fatwas being read by His Eminence Shaykh Dr. Muhammad Ibn Sa`d Al-Shway`ir (may Allah grant him success) in regular sessions for many years through transcribed

recordings of Fatwas given in "Nour `Ala

**(Part No. 1; Page No. 5)**

Al-Darb" program, equaling 435 tapes. Thus, may Allah reward him for his effort, confer His Favors on him, and guide him to that which pleases Him (Glorified be He).

I also ask Allah (Exalted be He) to make this work fruitful, devoted to Him, leading to his Satisfaction and beneficial to all Muslims.

May peace and blessings be upon our Prophet Muhammad, his family and Companions.

General Mufti of the Kingdom of Saudi Arabia,

Chairman of the Council of Senior Scholars and General Chairman of the Departments of Scholarly Research, Ifta', Daw`ah, and Guidance,

`Abdul-`Aziz Ibn `Abdullah Ibn Muhammad Al Al-Shaykh

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(Part No. 1; Page No. 6)

(Part No. 1; Page No. 7)

## Chapter on `Aqidah

(Part No. 1; Page No. 8)

(Part No. 1; Page No. 9)

## Chapter on Tawhid-related topics

### 1- Definition of Islam

**Q: Please, illustrate to me the meaning of Islam.**

**A:** Islam means total submission to Allah (Exalted be He) through belief in His Oneness, and showing subservient and servile obedience to Him. This is the meaning of Islam. The Arabic root word 'Aslama' means to show submission and surrender to someone and obey his commands. Accordingly, Islam means surrender and submission to Allah's Will by means of believing in His Oneness, being devoted to Him, obeying His commandments and abandoning what He has prohibited. Such is Islam, about which Allah (Exalted be He) says: ﴿Truly, the religion with Allâh is Islâm.﴾ Besides, a Muslims are thus called as they show complete submission to Allah and obey Him, abiding by His Commandments and refraining from what He has prohibited. Islam is also a name for all the Commandments of Allah (Exalted be He) and His Messenger (peace be upon him), including Salah (Prayer), Sawm (fast), Zakah (obligatory charity), Hajj (pilgrimage), faith and so on. Such categories fall under Islam. In this regard, Allah (Exalted be He) says: ﴿This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islâm as your religion.﴾ He (Glorified be He) also

**(Part No. 1; Page No. 10)**

says: ﴿And whoever seeks a religion other than Islâm, it will never be accepted of him, and in the Hereafter he will be one of the losers.﴾ Therefore, a Muslim is a person who submits himself to Allah (Exalted be He) as far as words, practical behavior and belief are concerned. In other words, Islam stands for total submission to and abidance by His Commandments in all aspects of life.

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## 2- Meaning of testifying that there is no god but Allah

**Q: We ask Your Eminence to explain to us the meaning of the first pillar of Islam, highlighting its requisites and how it can be implemented by people. What is the ruling on not knowing an aspect of this testimony?**

**A:** Allah (Exalted be He) sent His Prophet Muhammad (peace be upon him) to humankind in general, Arabs and non-Arabs, humans and jinn, and males and females. He was to call them to believe in the Oneness of Allah, being devoted to Him and having faith in the Prophet (peace be upon him), in all that was revealed to him and in all messengers, angels, heavenly revealed books, the Last Day, Paradise, Hellfire, and Predestination, the sweet and the bitter thereof. One also has to believe that Allah (Exalted be He) has predestined, known, enumerated, and recorded all things. Thus, anything that happens is predestined by Allah (Exalted be He).

**(Part No. 1; Page No. 11)**

He ordered people to testify that there is no god but Allah. Actually, it is the first thing to which he called people and the first pillar of Islam. However, most people refused to respond to and denied his call. Moreover, Quraysh said, as is narrated by Allah (Exalted be He) in the Qur'an, ﴿"Has he made the âlihah (gods) (all) into One Ilâh (God - Allâh). Verily, this is a curious thing!"﴾ Thus, Allah (Glorified be He) also says about them, ﴿Truly, when it was said to them: Lâ ilâha illallâh "(none has the right to be worshipped but Allâh)," they puffed themselves up with pride (i.e. denied it).﴾ ﴿And (they) said: "Are we going to abandon our âlihah (gods) for the sake of a mad poet?"﴾ Actually, they refused the Islamic call as they had for so long been worshipping idols and other deities besides Allah (Exalted be He). Therefore, they opposed the call of the Prophet (peace be upon them) to believe in the Oneness of Allah and be devoted to Him. In fact, the Prophet's (peace be upon him) call was the same as that of all the prophets. In this regard, Allah (Exalted be He) says: ﴿And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allâh (Alone), and avoid (or keep away from) Tâghût (all false deities i.e. do not worship Tâghût besides Allâh)."﴾ He (Exalted be He) also says:﴿ And We did not send any Messenger before you (O Muhammad صلى الله عليه وسلم) but We revealed to him (saying): Lâ ilâha illa Ana [none has the right to be worshipped but I (Allâh)], so worship Me (Alone and none else).﴾ .

It is recorded in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of Ibn `Umar (may Allah be pleased with both of them) that the Prophet (peace be upon him) said:

**(Part No. 1; Page No. 12)**

﴿Islam is based on five pillars, i.e. five fundamentals; bearing witness that there is no god but Allah and Muhammad is the Messenger of Allah, performing Salah (Prayer), paying Zakat (obligatory charity), fasting Ramadan and pilgrimage to the House (Ka`bah).﴾ It is also authentically narrated on the authority of `Umar Ibn Al-Khattab (may Allah be pleased with him) that ﴿some person came to

ask the Prophet (peace be upon him). The man wore very white clothes and had pure black hair on whom no traces of a long journey were noticed although seemingly so strange that no attendant knew him. He asked, "Muhammad, tell me about Islam." The Prophet (peace be upon him) answered, "Islam is to bear witness that there is no god but Allah and Muhammad is the Messenger of Allah, perform Salah, pay Zakah, observe Sawm of Ramadan, and perform Hajj to the House (Ka`bah) once you are able to do so." The man commented, "You said the truth." The Companions then wondered, "We were amazed that the man asks and then confirms the Prophet's answer." The man further asked, "What is belief?" The Prophet (peace be upon him) replied, "Belief is to believe in Allah, His angels, His Books, His messengers, the Last Day and Divine Decree, whether sweet or bitter." The man commented, "You said the truth." He then further asked, "Tell me about Ihsan (the perfection of Faith)". The Prophet (peace be upon him) replied, Ihsan is to worship Allah as if you were seeing Him, knowing that He is seeing you even if you do not see Him".) At the end of the Hadith, the Prophet (peace be upon him) told the Companions that the questioner was Jibril (Gabriel) who had come to teach them their religion. Since they had not asked such questions before, Jibril came to them being commanded by Allah (Exalted be He) and asked the Prophet (peace be upon him) such questions about this great religion so that they might learn and obtain benefit. Accordingly, Islam is based on the following five outward fundamentals:

First: Bearing witness that there is no god

**(Part No. 1; Page No. 13)**

but Allah and Muhammad is the Messenger of Allah.

Second: Performing the Five Obligatory Daily Prayers.

Third: Paying Zakah.

Fourth: Observing Sawm of Ramadan.

Fifth: Performing Hajj to the Sacred House of Allah.

It is also based on other inward Faith-related fundamentals, i.e. believing in Allah, His angels, His Books, His messengers, the Last Day and Divine Decree, the sweet and the bitter thereof.

Thus, these inward heart-based six fundamentals must be believed in by a Mukallaf (person meeting the conditions to be held legally accountable for their actions). In other words, a Mukallaf must believe that Allah is his Lord, and that He alone is worthy of being worshipped. A Mukallaf must believe in the angels and in the Books revealed by Allah (Exalted be He) to His messengers, including the Tawrah (Torah), the Injil (Gospel), the Zabur (Psalms), the Qur'an and other Books. One must also believe in the messengers sent by Allah (Exalted be He) to His Servants; Nuh being the first among them and Muhammad being the last. It is also necessary to believe that they are many and that only some of them are mentioned in the Qur'an. Moreover, a Mukallaf must believe in the Last Day, the resurrection after death and Allah's reckoning. He must also believe that believers will receive happiness while disbelievers will suffer misfortune, regret and Hellfire. It is also a must to believe in Divine Decree, the sweet and the bitter thereof, and that Allah (Exalted be He) has predestined, known and recorded all things. Thus, whatsoever Allah (Exalted be He) wills will be and whatsoever He does not will, will not be. Furthermore, all things that happen in this huge existence are predestined, known, and recorded by Allah (Glorified and Exalted be He).

The basic principle that all the messengers taught is to believe that Allah (Exalted be He) is the only One worthy of worship, which is the actual meaning of bearing witness that there is no god but Allah. It is an indispensable principle which all the messengers of Allah preached and to which

**(Part No. 1; Page No. 14)**

all of them called. It means that people should believe that Allah (Exalted be He) is the Truthful God

and that no other deity is worthy of being worshipped but Him. Moreover, all kind of deities worshipped by people, such as trees, stones, prophets, righteous persons or angels, are false deities; Allah is alone worthy of being worshipped. ﴿And your Ilâh (God) is One Ilâh (God - Allâh), Lâ ilâha illa Huwa (there is none who has the right to be worshipped but He), the Most Gracious, the Most Merciful.﴾ ﴿And your Lord has decreed that you worship none but Him.﴾ ﴿You (Alone) we worship, and You (Alone) we ask for help (for each and everything).﴾ ﴿And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him)﴾

In addition to this fundamental, Muslims must believe in the messengers (peace be upon them) since the time of Nuh. In other words, during the lifetime of Nuh, Muslims had to believe in Nuh, during the lifetime of Hud, Muslims had to believe in Hud, during the lifetime of Salih, Muslims had to believe in Salih and so on, believing in the Oneness of Allah at all times and during the lifetimes of all the prophets. To make it plain, it is necessary to believe that there is no one worthy of being worshipped but Allah besides believing in the messengers who conveyed Allah's message during the lifetime of each, ending with `Isa (Jesus; peace be upon him), the last prophet of the Children of Israel. Thereafter, Allah (Exalted be He) sent the last and best Messenger Muhammad (peace be upon him). As a matter of fact, `Isa is the last prophet of the Children of Israel, while Muhammad is the Seal of all messengers in general, after whom there will be no prophet or messenger. Moreover, he is the best among all messengers and the Imam and the last of them all.

**(Part No. 1; Page No. 15)**

Therefore, the whole Ummah of Muhammad (peace be upon him), including jinn and humans, Arabs and non-Arabs, males and females, the poor and the rich, and rulers and subjects, must believe in this Prophet (peace be upon him). Thus, those who do not believe in him have nothing to do with Islam. Again, it is obligatory to believe that there is no one worthy of being worshipped but Allah and that Muhammad (peace be upon him) is truthfully Allah's Messenger to all people. Undoubtedly, one who does not bear such two testimony of faith is not a Muslim, as it is inevitable to believe in it and to absorb it meaning. Thus, bearing witness that there is no god but Allah means none is truly worthy of being worshipped but Allah. Accordingly, it is not permissible to associate anyone else with Allah in worship, be it an angel, a prophet, a tree, a stone, jinn or idol. Hence, asking the Prophet (peace be upon him) for help and support after his death or asking Al-Badawy for the same or for curing patients or asking Al-Husayn or `Abdul-Qadir for help and sustenance is an act of Shirk (associating others in worship with Allah), which renders null and void one's testimony that there is no god but Allah. This is because by doing so one will not be worshipping Allah alone, but will be associating others in worship with Him and supplicating other than Him. In this regard, Allah (Exalted be He) says: ﴿And the mosques are for Allâh (Alone): so invoke not anyone along with Allâh.﴾ He (Glorified be He) also says: ﴿"And invoke not besides Allâh, any such that will neither profit you nor harm you, but if (in case) you did so, you shall certainly be one of the Zâlimûn (polytheists and wrong-doers)."﴾ , ﴿And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him)﴾ , ﴿And your Lord has decreed that you worship none but Him.﴾ and

**(Part No. 1; Page No. 16)**

﴿You (Alone) we worship, and You (Alone) we ask for help (for each and everything).﴾ .

In the same regard, the Prophet (peace be upon him) said: ﴿Supplication is worship.﴾ The same concept can be found in Allah's (Glorified and Exalted be He) saying, ﴿And your Lord said: "Invoke

Me, [i.e. believe in My Oneness (Islâmic Monotheism) and ask Me for anything] I will respond to your (invocation).﴾ Therefore, it is inevitable to devote all acts of worship to Allah alone, including supplication. Based on this fact, asking a deceased person, a tree or an idol for support, cure or help is an act of Shirk and is contradictory to the testimony that there is no god but Allah. Likewise, belying Prophet Muhammad (peace be upon him) and doubting his Message, claiming that he is sent exclusively to Arabs and not to non-Arabs or that he is not the last prophet is an erroneous act of Shirk and an invalidation of one's belief in Islam (we ask Allah to safeguard us from that). Thus, it is necessary to believe that Muhammad is truly Allah's Messenger to both humans and jinn and that he is the last of messengers and prophets, after whom there is no prophet. Thus, it is necessary to believe that those who claim prophethood after him are disbelievers and liars, such as Musaylamah, Al-Aswad Al-`Ansy in Yemen, Sajah the Tamimite, Tualyahah Al-Asady and all those who do so. Actually, such persons were judged unanimously by the Companions (may Allah be pleased with them) to be disbelievers and they fought against them, for they - by doing so - had belied the Ayah that reads: ﴿Muhammad (صلى الله عليه وسلم) is not the father of any of your men, but he is the Messenger of Allâh and the last (end) of the Prophets.﴾ Furthermore, the Prophet (peace be upon him)

**(Part No. 1; Page No. 17)**

is authentically and frequently reported to have said: ﴿I am the last prophet and there is no prophet after me.﴾ .

In brief, the two Testimony of Faith constitutes the fundamental and foremost pillar of Islam without which one will have no faith. Accordingly, even if Salah is performed, Sawm is observed, Hajj is performed, night vigilance is observed and Allah's Remembrance is celebrated, it will be unacceptable to disbelieve that Allah alone is worthy of being worshipped and to believe that it is permissible to worship idols, Shaykh Al-Badawy, Al-Husayn, Shaykh `Abdul-Qadir or `Aly Ibn Abu Talib or any other. This may take place through supplicating them besides Allah, seeking their help, making vows for them. Actually, doing so is tantamount to committing an act of Shirk that contradicts the testimony that there is no god but Allah. Likewise, claiming that Muhammad (peace be upon him) is not the last prophet or that he is not sent to both humans and jinn and that he is sent to only Arabs is Shirk. Again, the main fundamental of faith, accordingly, is believing that he is the Seal Prophet, after whom there is no prophet or messenger.

Next in rank to this fundamental, is performance of Salah, payment of Zakah, offering Hajj and other Divine Commandments in addition to refraining from committing prohibitions. All such acts are to be called to after believing that there is no god but Allah and Muhammad is the Messenger of Allah.

**(Part No. 1; Page No. 18)**

As is stated above, this testimony means believing that Allah (Exalted be He) is alone worthy of being worshipped, that acts of worship must be devoted to Him and that no other prophet, angel, tree, idol or any other thing should be associated in worship with Him. This is to be accompanied by believing that Muhammad is the Messenger of Allah in addition to believing in all messengers and prophets prior to him and that they dutifully conveyed the message. In addition, one has to believe in Allah, His angels, His Books, His Messengers, the Last Day and Predestination, whether sweet or bitter. Moreover, one must believe in the truthfulness of all things told by Allah (Exalted be He) and His Messenger (peace be upon him), things that has happened or are yet to happen. Actually, Allah (Exalted be He) and His messenger (peace be upon him) say nothing but the truth and thus, belying Allah (Exalted be He) and His Messenger (peace be upon him) stands for disbelief even if Salah is performed and Sawm is observed. We ask Allah for guidance.

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## 3- Outline of the ranks of Islam

**Q: A listener from Riyadh asks: Kindly, give us an outline of the ranks of religion, elaborating on the fundamentals of each rank. May Allah reward you well.**

**A:** There are three ranks: Islam, Iman (Faith) and Ihsan (perfection of Faith) as is indicated by the Prophet (peace be upon him).

The first rank, i.e. Islam, is general rank and it consists of five fundamentals, which are testifying that there is no god but Allah and that Muhammad is the Messenger of Allah, performing Salah (Prayer), paying Zakah (obligatory charity), fasting Ramadan and performing Hajj to the House (Ka`bah). Included in this rank are all other worship acts enjoined by Allah (Exalted be He).

**(Part No. 1; Page No. 19)**

The second rank, i.e. Iman, consists of six fundamentals, namely believing in Allah, His angels, His Books, His messengers, the Last Day and Divine Decree, the sweet and the bitter thereof.

The third rank, i.e. Ihsan, stands for one concept; that is, to worship Allah as if you see Him, bearing in mind that He sees you even though you cannot see Him.

In brief, all kinds of good deeds are included under Islam and Iman. Thus, a person who does both outward and inward deeds is Muslim and Mu'min (believer). Moreover, the Muslims who worship Allah (Exalted be He) as if they see Him, bearing in mind that He sees them although they cannot see Him, are Muslims, believers and Muhsin (of a perfect faith). We ask Allah to guide us all.

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## 4- Sound belief is the basis of Islam and the fundamental pillar of faith

**Q: Brother S.A.M.L. from Abyssinia (Ethiopia), now living in the city of Jeddah, asks: In my country, Abyssinia I acquired some Islamic knowledge. However, I do not know to what degree is it authentic, as I think I learned some Sufi misconceptions, which I realized only after coming here. Please, give me useful instructions in this regard, may Allah reward you.**

**A:** Having sound beliefs is the topmost fundamental and basis of Islam and faith. These principles represented a point of departure for all messengers of Allah (peace be upon them), including our Prophet Muhammad (peace be upon him), in calling their nations.

**(Part No. 1; Page No. 20)**

Prophet Muhammad stayed in Makkah for thirteen years calling people to believe in the Oneness of Allah, being devoted to Him and believing in His Names and Attributes, that He is the Lord of the worlds, the All-Knowing Creator and that He Alone is worthy of being worshipped. The Arabs knew that Allah is the Lord of the worlds and that He is their Creator. However, they associated partners and other deities in worship with Him, including trees, stones, idols, humans (sons of Adam), jinn and other deities. Therefore, the Prophet (peace be upon him) taught them that Allah Alone is worthy of being worshipped and that it was obligatory on them to devote worship to Him Alone. He said: ﴿My people, say "There is no god but Allah" so that you may prosper.﴾ Yet, they denied his call and said, as is narrated by Allah (Exalted be He) in the Qur'an: ﴿"Has he made the âlihah (gods) (all) into One Ilâh (God - Allâh). Verily, this is a curious thing!"﴾

Accordingly, sound belief is the topmost principle and the fundamental pillar of Islam. Thus, a seeker of knowledge must give special care to it until he gains clarity and becomes versed in it.

In brief, the principle held by Ahl-ul-Sunnah wal-Jama`ah (adherents to the Sunnah and the Muslim mainstream) is that with which Allah sent messengers, including our Prophet Muhammad (peace be upon him). It involves believing in Allah and devoting all acts of worship to Him. This is in addition to believing that Allah Alone is worthy of being worshipped, supplicated to, sought for help and relied on. Moreover, no offerings or sacrifices are to be offered to anyone but Allah. In general, all acts of worship must be devoted to Him. In this regard, Allah (Glorified be He) states: ﴿And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him)﴾

**(Part No. 1; Page No. 21)**

He (Exalted be He) also states: ﴿And your Lord has decreed that you worship none but Him.﴾ and: ﴿You (Alone) we worship, and You (Alone) we ask for help (for each and everything).﴾ --- ﴿Say, "Surely my Prayer and my devotion, my life and my death are all for Allah, the Lord of the Worlds. No partner has He, and this what I have been commanded, and I am the first of those who are Muslims."﴾

Humans and jinn were created only to worship Allah. Allah (Glorified be He) states: ﴿And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone).﴾ That is, they are created in order to devote acts of worship, supplication, fear, hope, reliance, Salah, Sawm, sacrifices, vowing and the like to Allah Alone.

This is also the mission with which Allah sent messengers. He (Exalted be He) states: ﴿And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allâh (Alone), and avoid (or keep away from) Tâghût (all false deities i.e. do not worship Tâghût besides Allâh).”﴾ Here, Taghut means all false deities, i.e. do not worship Taghut besides Allah. Allah (Glorified be He) states:﴿ And We did not send any Messenger before you (O Muhammad صلى الله عليه وسلم) but We revealed to him (saying): Lâ ilâha illa Ana [none has the right to be worshipped but I (Allâh)], so worship Me (Alone and none else).”﴾

Thus, trying to get closer to the dead in graves by offering sacrifices, vowing, supplications or asking them to cure the sick or give help is Shirk (associating others with Allah in His Divinity or worship) and runs counter to our creed; "There is no god but Allah". It is thus obligatory on Muslims to worship Allah Alone and to devote their supplications, fear, hope, sacrifices, vows, Salah, Sawm and the like to Him. As for departed Muslims, forgiveness and mercy should be

**(Part No. 1; Page No. 22)**

invoked for them. Their graves may also be visited with the purpose of being reminded of the Hereafter and death, and for supplicating Allah saying, "O Allah! Forgive them and have mercy on them." The Prophet (peace be upon him) would visit the dead and would ask Allah to pardon and have mercy on them. He also would say, ﴿Visit graves for they remind you of the Hereafter.﴾ He taught his Companions to say on visiting graves, ﴿Peace be with you, O Muslims and believers in graves. We will, in sha'a-Allah (if Allah wills), succeed you. We ask safety for you and us. May Allah have mercy on precedents and those succeeding from among us.﴾ .

Hence, the Prophet (peace be upon him) taught his Companions to supplicate to Allah for the dead, asking forgiveness and mercy for them, and not to call on them besides Allah, or seek their help or maintenance. Undoubtedly, it is beyond their capacity to do so, for these things can be done only by Allah. Rather, they need their living Muslim fellows to supplicate to Allah on their behalf, asking forgiveness for them. The Prophet (peace be upon him) would visit Al-Baqi` and would say, ﴿Peace Peace be with you, O Muslims and believers in graves. We ill be soon following you, knowing that you are facing that which you were promised. We will, in sha'a-Allah (if Allah wills), succeed you. O Allah! Forgive the inhabitants of Baqi` Al-Gharqad.﴾ Thus, the Prophet (peace be upon him) would supplicate to Allah for them. Such is the obligatory

**(Part No. 1; Page No. 23)**

and the only permissible practice regarding visiting graves, i.e. supplicating Allah for dead and invoking forgiveness and mercy for them. As for asking them for help saying, "O so-and-so! Help! Help!", this is major Shirk (associating others with Allah in His Divinity or worship that takes the Muslim out of Islam). Likewise, it is impermissible to say "Cure my sick relative, O Master Al-Badawy, O Master Al-Husayn or O so-and-so. Cure our illness, give us help or victory or the like." Undoubtedly, this an act of major Shirk. The same applies to supplicating to idols, trees or jinn, which is an act of Shirk too. As for those living, it is permissible to ask their assistance in achievable things. Accordingly, you may ask your fellow to help you, give you a loan, stop his servant, wife or children from causing you harm. Asking for such things is unobjectionable and it is not considered Shirk. That which is Shirk is asking the dead or seeking their help or the help of those absent, thinking that they have secret powers or that they hear from remote places. No doubt, such acts constitute major

Shirk. As for those present living persons, you may ask them for ordinary achievable things, write to them, phone call them or ask them for a loan. You may also ask them to help you in your farm, sell you something, or give you advice. These are ordinary things that occur among living Muslims and non-Muslims; whether orally or in writing, through mail or telecommunications. Undoubtedly, such are permissible and unobjectioble acts. Again, what is prohibited is to supplicate to the dead, idols,

**(Part No. 1; Page No. 24)**

stones or trees asking for their intercession, help or sustenance. It is also prohibited to think that absent persons who cannot hear you have a secret power and thus can hear you, or to supplicate to the jinn, etc. Such acts are abominable and they constitute Shirk, which was denied by messengers (peace be upon them) and prophets, including our Prophet (peace be upon him), as they all warned against it. I ask Allah to guide Muslims to all that which is good, to give them insight of that which pleases Him and to guide all Muslims to have a deep understanding of Islam.

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## 5- Ruling on the word `Aqidah

**Q: A questioner asks: Is it true that the word `Aqidah (belief) is incorrect and baseless, and that it is better to use the term Iman (faith) instead?**

**A:** This is incorrect. Scholars use the word `Aqidah on matters related to one's inner belief, those related to Tawhid (belief in the Oneness of Allah) as well as Allah's Attributes. There is no harm to say that so and so, for example, follows the `Aqidah of Ahl-ul-Sunnah wal-Jama`ah (adherents to the Sunnah and the Muslim mainstream). It is called `Aqidah because it means firm belief that is not liable to any doubt,

**(Part No. 1; Page No. 25)**

as people are hung up on it.

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## 6- How to rectify the Muslim's `Aqidah

**Q: How can Muslims rectify and preserve their Islamic `Aqidah (creed) ?**

**A:** `Aqidah can be rectified and preserved by seeking good understanding of Din (religion of Islam) and by referring to scholars who are well-grounded in religious knowledge. The Muslim who seeks knowledge must ponder over the Ayahs (verses) of the Qur'an and the words of the Hadiths. Only in this way can a Muslim realize the true meaning of `Aqidah as depicted in the Qur'an. Once the Muslim understands the true Islamic `Aqidah, they should hold fast to it and follow it to the letter. Whenever ambiguity arises, they should refer to trustworthy and reliable scholars who can clarify ambiguous religious issues.

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## 7- The most authentic books on `Aqidah

**Q: Please guide me to the most authentic book on true Islamic `Aqidah (creed)! May Allah grant you success!**

**A:** The most authentic, noblest and greatest book dealing with the subject of `Aqidah and other subjects is the Glorious Qur'an. It contains the most truthful speech.

**(Part No. 1; Page No. 26)**

No falsehood can approach it from before or behind it. It is a revelation from Allah, the All-Wise, the Praiseworthy. I advise the inquirer and all Muslims to hold fast to the Qur'an and to give it due attention by reciting it often, reflecting on its meanings and trying hard to memorize as many chapters of it as possible. It is the Greatest Book which Allah has sent down to His servants so that they may memorize it, follow its teachings and act upon it. It contains plain truths and clear guidance. Allah (Glorified and Exalted be He) states, ﴿Verily, this Qur'ân guides to that which is most just and right﴾ He (Glorified be He) also says, ﴿it is an honourable well-fortified respected Book (because it is Allâh's Speech, and He has protected it from corruption).﴾ ﴿Falsehood cannot come to it from before it or behind it: (it is) sent down by the All-Wise, Worthy of all praise (Allâh عز وجل).﴾ and: ﴿And We have sent down to you the Book (the Qur'an) as an exposition of everything, a guidance, a mercy, and glad tidings for those who have submitted themselves (to Allâh as Muslims).﴾ .

I thus advise the inquirer to care for this Great Book, recite it frequently, ponder over its meanings, study it together with colleagues and fellows, and refer to reliable books of Tafsir (exegesis of the meanings of the Qur'an), such as the book entitled "Adwa' Al-Bayan" for Al-Baghawy, Tafsir Ibn Kathir (may Allah be merciful to them all), and the like. They may also refer to commentaries of other Mufassirs (exegetes of the Qur'an) who clarified the meanings of the Ayahs of the Qur'an, citing related Hadiths of the Messenger of Allah (peace be upon him). I advise you my fellow brother to study the Book of Allah and to pay due concern to the Sunnah (whatever reported from the Prophet) of the Messenger of Allah (peace be upon him), which contains guidance and light. You may refer to such books as Sahih Al-Bukhari, Sahih Muslim and the remaining four collections of Hadith (Abu Dawud, Al-Tirmidhi, Al-Nasa'i, and Ibn Majah). There are also many other books which

**(Part No. 1; Page No. 27)**

explain the Sunnah of the Prophet (peace be upon him), including the Muwatta' of Imam Malik (may Allah be merciful to him), the Sunan of Al-Darimi (may Allah be merciful to him), the Sahih of Ibn Khuzaymah, the Sahih of Ibn Hibban, Al-Hakim and other books which are very beneficial. If you have some knowledge of Hadith, you will be able to differentiate between authentic and false Hadiths cited in the books referred to above. The Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) are an exception to this. The Muslim Ummah (community) has unanimously agreed on the authenticity of all the Hadiths compiled in them. You are also advised to follow in the footsteps of the righteous scholars of Hadith. The Two Sahih Books of Hadith have gained the credibility of Ahl-ul-Sunnah wal-Jama`ah (adherents to the Sunnah and the Muslim mainstream). The Muslim Ummah

has also acknowledged them as authentic. Therefore, you must adhere to them tenaciously. You must also hold fast to the Book of Allah, the remaining four books of Sunan and the books we just mentioned. Scholars of Hadith have pointed out weak Hadiths and have given reasons for their weakness.

As for books on the topic of `Aqidah, they are many. One of the best books in this regard is the "Kitab Al-Tawhid" by Ibn Khuzaymah, "Kitab Al-Sunnah" by `Abdullah Ibn Ahmad Ibn Hanbal, "Minhaj Al-Sunnah", by Shaykh Al-Islam Ibn Taymiyyah, which refutes the claims of the Mutazilites, and "Zad Al-Ma`ad" by Ibn Al-Qayyim, knowing that the latter is very good reference in the field of `Aqidah and rulings of Shari`ah (Islamic Law). Other books include "Ijtima` Al-Juyush Al-Islamiyyah" by Ibn Al-Qayyim which refutes the claims of innovators in religious matters, "Al-Sawa`iq Al-Mursalah" by Ibn Al-Qayyim, which also involves refutation of the claims of innovators in religious matters, and "Al-`Aqidah Al-Wasitiyyah" by Shaykh-ul-Islam Ibn Taymiyyah. This is a concise book which involves great benefit to Muslims. It is in line with the guidance of Ahl-ul-Sunnah wal-Jama`ah, and Shaykh-ul-Islam advised all Muslims, particularly seekers of knowledge, to memorize it, as it contains clear illustration of the doctrine of Ahl-ul-Sunnah wal-Jama`ah. Shaykh-ul-Islam also authored a book entitled "Al-Risalah Al-Hamawiyyah" which answers questions posed by the people of Hamah

**(Part No. 1; Page No. 28)**

concerning proper understanding of Allah's Names and Attributes, and other questions related to `Aqidah. Upon visiting the people of Tadmur, he also wrote an epistle which he entiteled "Al-Risalah Al-Tadmuriyyah". It is a great piece which clarifies sound `Aqidah. There is also a book entitled "Al-`Aqidah Al-Tahawiyyah" by Imam Al-`Izz. It is wonderfully written. There is also another book called "Kitab Al-Tawhid" written by Shaykh-ul-Islam Muhammad Ibn `Abdul-Wahhab (may Allah be merciful to him), which is a valuable book. He also wrote "At-Thatlathat Al-Usul". He also wrote a short treatise on `Aqidah. Another book called "Fat-h Al-Majid Sharh Kitab Al-Tawhid" was written by his grandson Shaykh `Abdul-Rahman Ibn Hasan Ibn Al-Shaykh Muhammad Ibn `Abdul-Wahhab. It is a great and useful book. The book was annotated by Shaykh Sulayman Ibn `Abdullah Ibn Muhammad Ibn `Abdul-Wahhab. He titled it "Taysir Al-`Aziz Al-Hamid li-Sharh Kitab Al-Tawhid". It is also a great and useful book.

I advise all Muslims to refer to and benefit from these and other beneficial books on the subject of `Aqidah. I again stress the fact that the Qur'an is the greatest, noblest and most truthful of all books. It is the greatest remedy for those who seek healing for their souls. The Salaf (righteous predecessors) did not have any other book except the Qur'an and the Sunnah of the Messenger of Allah (peace be upon him). The Sahabah (Companions of the Prophet) and the Tabi`un (Followers, the generation after the Companions of the Prophet) had only the Glorious Qur'an and the Hadiths of the Prophet (peace be upon him), and they were sufficient for them. They contain every type of guidance. However, there is nothing wrong in referring to the books of well known and reliable scholars as has been mentioned.

**(Part No. 1; Page No. 29)**

There is no harm in making use of their writings, benefiting from them or calling other people to benefit from them. Some people may not trust their own understanding of the Qur'an and Sunnah, and when they refer to books written by reliable scholars and such references happen to be in conformity with their understanding, their knowledge is further enhanced and their hearts are set at ease. Allah alone grants success.

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## 8. The best books which explain `Aqidah

**Q: What are the best references on `Aqidah (creed)?**

**A:** The Glorious Qur'an is the best and most authentic reference which clarifies sound `Aqidah. As a divine book, it is considered the best and most truthful of all books regarding `Aqidah. It contains the Names and Attributes of Allah, and commands Muslims to worship Allah alone and offer sincere devotion to Him (Glorified and Exalted be He). The next best two books are Sahih Al-Bukhari and Sahih Muslim. These two books are the most beneficial Hadith references which contain only the authentic Hadiths reported from the Messenger of Allah (peace be upon him). Accordingly, Sahih Al-Bukhari and Sahih Muslim are the two most authentic and beneficial books second only to the Qur'an. Other authentic books of Hadith include the Sunan (Hadith compilations classified by jurisprudential themes) of Abu Dawud, Al-Tirmidhi, Al-Nasa'i, Ibn Majah, Al-Tabarani, Musnad (Hadith compilation) of Imam Ahmad and Sunan Al-Darimi. These are good and beneficial books. And though

(Part No. 1; Page No. 30)

they may contain Da`if (weak) Hadiths, still great benefits are found in them. There are many other books which deal with the subject of `Aqidah, some of which were authored by scholars of the Salaf (righteous predecessors) - like `Uthman Ibn Sa`id Al-Darimi who authored a book refuting the allegations of Al-Jahmiyyah (a sect named after its founder Jahm Ibn Safawn). Another book was authored by `Abdullah Ibn Ahmad discussing sound beliefs of Ahl-ul-Sunnah wal-Jama`ah (adherents to the Sunnah and the Muslim mainstream) and answers the arguments of the followers of Bid`ah (innovation in religion). Another book is known as Kitab Al-Tawhid, authored by Ibn Khuzaymah. It deals with Tawhid (belief in the Oneness of Allah) and answers the claims and arguments of the followers of Bid`ah. Similar beneficial books include Al-Tahawiyyah and Luma`t Al-I`tiqad by Al-Muwaffaq, Al-`Aqidaqh Al-Wasitiyyah, Al-Tadmuriyyah, and Al-Hamawiyyah by Ibn Taymiyyah. Two other great and beneficial books are Kitab Al-Tawhid and Kashf Al-Shubuhat Fi Al-`Aqidah by Shaykh Muhammad Ibn `Abdul-Wahhab (may Allah be merciful to him). Shaykh Muhammad also authored a concise book about `Aqidah which he titled Thalathat Al-Usul.

**Q: This is a question about the most important books dealing with the subject of `Aqidah.**

**A:** Fath A-Majid by Shaykh `Abdul-Rahman Ibn Hasan, Taysir Al-`Aziz Al-Hamid by Shaykh Sulayman Ibn `Abdullah, Al-Tadmuriyyah and Al-Hamawiyyah and Al-Wasitiyyah by Shaykh Al-Islam Ibn Taymiyyah are top references in this regard. There is also Zad Al-Ma`ad by Ibn Al-Qayyim (may Allah be merciful to him). Other books include Ighathat Al-Lahfan, Al-Sawa`iq Al-Mursalah, and Ijtima` Al-Juyush Al-Islamiyyah

(Part No. 1; Page No. 31)

by Ibn Al-Qayyim (may Allah be merciful to him), and Kitab Al-Tawhid by Shaykh Muhammad Ibn `Abdul-Wahhab. The latter also wrote a book entitled Thalathat Al-Usul and another one entitled Kashf Al-Shubuhat. All these books are great and beneficial. Ibn Abu Al-'Izz Al-Hanafy commented on

the book of Al-Tahawiyyah. The greatest book dealing with the subject of `Aqidah, however, is the Glorious Qur'an. It is a book on `Aqidah, Fiqh (Jurisprudence) and the laws of Shari`ah (Islamic law). We thus advise every Muslim, male or female to heed the Qur'an, recite it often and ponder over its meanings. It contains beneficial knowledge about `Aqidah and rulings of Shari`ah. We also advise them to pay due attention to the Hadiths of the Messenger of Allah (peace be upon him), through referring to Hadith compilations, like the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim), Riyad Al-Salihin, Muntaqa Al-Akhbar by Ibn Taymiyyah, Bulugh Al-Maram by Al-Hafiz Ibn Hajar, and `Umdat Al-Hadith by Shaykh `Abdul Ghany Al-Maqdisy.

**Q: A questioner from Syria asks, "I want to understand Islamic issues especially in the area of `Aqidah. What are the books which you recommend me to read in this regard? May Allah reward you!"**

**A:** I advise you and every Muslim as well to refer to the Qur'an. It is the foundation of `Aqidah (creed). I advise you to recite it frequently, ponder over its meanings, and memorize it if possible. It is the greatest

**(Part No. 1; Page No. 32)**

and the most truthful of all books. It explains the `Aqidah which Allah has commanded His Servants to embrace. Therefore, I advise you to recite it and ponder over its meanings regularly. The Book of Allah contains guidance and light. You may also refer to books of Hadiths of the Prophet (peace be upon him), like Al-Arba`un Al-Nawawiyyah and its supplements by Ibn Rajab. You may memorize these Hadiths if possible. There is also a book of Hadith known as `Umdat Al-Hadith, which was written by Shaykh `Abdul-Ghany. The Hadiths contained in these books are authentic, and therefore I advise you to memorize them. Another book is Al-`Aqidah Al-Wasitiyyah, written by Shaykh Al-Islam Ibn Taymiyyah. The latter contains a brief account on sound Islamic `Aqidah drawing on the Qur'an and Sunnah of Prophet Muhammad. Another book is the Kitab Al-Tawhid by Shaykh Muhammad Ibn `Abdul-Wahhab (may Allah be merciful to him). He also wrote three other books known as Thalathat Al-Usul, Al-Qawa`id Al-Arba`ah and Kashf Al-Shubuhat.

**Q: We always hear about the book titled Al-`Aqidah Al-Wasitiyyah, but we do not know what "Al-Wasitiyyah" means! Does it mean that this book contains the correct `Aqidah or what? Since we are seekers of knowledge, kindly instruct us about the right answer.**

**A:** The book Al-`Aqidah Al-Wasitiyyah was authored by Abu Al-`Abbas Ahmad Ibn `Abd Al-Halim Ibn `Abd Al-Salam Ibn Taymiyyah Al-Harrany who is known as Shaykh Al-Islam Ibn Taymiyyah.

**(Part No. 1; Page No. 33)**

He was also nicknamed Taqiyy Al-Din. He was born in 661 A.H. and died in 728 A.H. He was one of the scholars qualified for Ijtihad (juristic effort to infer expert legal rulings) and one of Ahl-ul-Sunnah wal-Jama`ah (may Allah be merciful to them). He authored many books, including Minhaj Al-Sunnah Fi Al-Radd `Ala Al Mutazila and Al Rafida. He also authored the book Iqtida' Al-Sirat Al-Mustaqim Mukhalafat Ashab Al-Jahim and a book entitled Al-`Aqidah Al-Wasitiyyah. It was so named because he wrote it for some people of the tribe of Wasit, in Iraq. That was why the book is entitled "Al-Wasitiyyah". He also authored an epistle on `Aqidah that is named Al-Hamawiyyah, which he wrote to the residents of Hamah, in the Levant. He also authored a third epistle about the Attributes of Allah, which was titled Al-Tadmuriyyah. He wrote it for the people of Tadmur; a city located in the Levant. These are some of the reasons why these books were given such titles. They are considered three great books whose contents are in line with the `Aqidah of Ahl-ul-Sunnah wal-Jama`ah. We

advise you to read these books and to benefit from them.

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## 9. Conditions and meaning of "La ilaha illa Allah"

**Q: What are the conditions and meaning of "La ilaha illa Allah"?**

**A:** "La ilaha illa Allah (there is no deity but Allah)" is the second best statement next to the Qur'an. It is most loved

**(Part No. 1; Page No. 34)**

by Allah (Exalted be He). It is the word of sincere faith and the first thing to which all the messengers and prophets of Allah invited people. It was the first word to which Prophet Muhammad (peace be upon him) invited his people. The Prophet (peace be upon him) is reported to have said, ("Say, 'There is no deity but Allah that you may prosper.'") It is also called the word of Tawhid (monotheism). It means that there is no true deity worthy of worship except Allah (Exalted be He), as Allah says, (That is because Allâh — He is the Truth (the only True God of all that exists, Who has no partners or rivals with Him), and what they (the polytheists) invoke besides Him, it is Bâtil (falsehood).) This statement consists of an affirmation and a negation. 'There is no deity' is the negation, while 'except Allah' is the affirmation. 'There is no deity' denies all objects of worship and all false deities, whereas 'except Allah' affirms that there is nothing truly worthy of worship except Allah alone. The verbal statement of Shahadah is the fundamental part of Din (religion). Every Mukallaf (person meeting the conditions to be held legally accountable for their actions) whether from among jinn or mankind, must make a verbal statement of Shahadah and at the same time believe firmly in its meaning. They must also offer sincere worship to Allah alone. There are eight necessary conditions for the fulfillment of the statement of Shahadah. In Arabic, there is a poem which mentions these conditions in a way that is easy to memorize; however the English translation of the lines may not sound poetic:

**Knowledge, Certainty, Sincerity, and Truthfulness**
**Along with Love and Submission and Willingness,**
**The eighth is indeed to disbelieve**
**In all false gods that are deemed supreme**

It is better that a Muslim learns these eight conditions, though it would be sufficient to understand the meaning of Shahadah. It is enough for one to understand such meaning, namely to worship Allah as He ought to be worshipped, offer sincere devotion to Him, deny the worship of any other thing beside Him, and steadfast adhere to the Din of Allah. It does not matter whether they know about the conditions or not. The meaning of these conditions is clear: (Knowledge) means that one must know that the statement of Shahadah means that there is nothing truly worthy of worship except Allah. (Certainty) means to be absolutely certain that

**(Part No. 1; Page No. 35)**

Allah alone deserves to be worshipped, and not to doubt that there is no other thing that deserves to be worshipped except Him. (Sincerity) means that one must be sincere when offering such acts of worship, such as Salah (Prayer), Sawm (Fasting), and Sadaqah (voluntary charity). These acts must be carried our for the sake of Allah alone. One must also truly love Allah (Exalted be He) and His Messenger (peace be upon him), and hold their love for them prior to their love of anything else. One must also be truthful in their love of Allah (Exalted be He) as opposed to the false love of the hypocrites. Therefore, one must confess the statement of Shahadah out of firm belief that there is no deity worthy of worship except Allah. (Submission) means one must submit oneself to the requirements of the statement, like offering sincere worship to Allah (Exalted be He) alone, denying all other objects of worship, and showing willing obedience to the Commands of Allah and avoiding what He has prohibited. The same applies to the condition of acceptance. One must unconditionally accept all the implications of the Shahadah. They have no right to refuse any of these implications. They must accept the implications of this statement, like offering worship to Allah, declaring His Oneness, and showing sincerity to Him. One must also disbelieve in and deny anything that is worshipped besides Allah. Allah (Glorified be He) says, ﴿Whoever disbelieves in Tâghût and believes in Allâh, then he has grasped the most trustworthy handhold that will never break. And Allâh is All-Hearer, All-Knower.﴾ The meaning is that you must disavow anything contradicting the statement of Shahadah. You must believe that Allah alone is truly worthy of worship and that anything worshipped beside Him is null and void. You must deny all other objects of worship. This is the meaning of the eight conditions.

**Knowledge, Certainty, Sincerity, and Truthfulness**
**Along with Love and Submission and Willingness,**
**The eighth is indeed to disbelieve**
**In all false gods that are deemed supreme**

A seeker of knowledge must put these eight conditions into effect. As for the one who does not know about these eight conditions,

**(Part No. 1; Page No. 36)**

it is sufficient for them to utter Shahadah out of sincere faith in Allah (Exalted be He). They must declare themselves free from the worship of all other objects of worship.

**Q: What are the conditions of "La ilaha illa Allah"? Shall the one who says "La ilaha illa Allah", without acting upon it, enter Jannah (Paradise)?**

**A:** Evidence from Shari`ah (Islamic Law), whether in the Qur'an or the Sunnah of the Prophet (peace be upon him), indicate that whoever believes in the Oneness of Allah and dies upon this belief will enter Jannah. This is based on the Hadith in which the Prophet (peace be upon him) is reported to have said, ﴿I have been commanded to fight against the people until they say, 'La ilaha illa Allah (There is no god but Allah)'. If they say it, their blood and property may not be legally spilt﴾ Another Hadith was reported by `Ubadah ibn Al-Samit and it reads: ﴿Whoever testifies that there is no deity other than Allah, alone with no partner, that Muhammad is His Servant and Messenger, that Jesus is Allah's Servant and Messenger and His Word which He bestowed upon Maryam (Mary) and a spirit from Him, and that Paradise is true and Hell is true - Allah shall admit them into Paradise according to their deeds."﴾

**(Part No. 1; Page No. 37)**

There are many Hadiths narrated in this regard. They all indicate that whoever says "La ilaha illa Allah" out of sincere belief in its implications; freeing themselves from Shirk (associating others with Allah in His Divinity or worship) and believing that Allah alone is worthy of worship will be rightly called a Muslim and will enter Jannah. It is also necessary for one to bear witness that Muhammad is the Messenger of Allah and to believe in all things that have been ordained by Allah (Exalted be He) or conveyed by His Messenger (peace be upon him). Then, one is required to perform the rites of Islam. Therefore, one must start to offer Salah, pay Zakah, observe Sawm and perform Hajj pilgrimage). If one dies after making the verbal statement of Shahadah, they will enter Jannah. In other words, if one dies soon after they embrace Islam, they will enter Jannah because they are considered not to have committed any bad deed. Their embracing Islam wipes out all their past sins in the same manner that Tawbah (repentance) does. However, if one embraces Islam and yet denies the obligation of Salah, they will be regarded as Kafir (disbeliever[s]). The same holds true with regard to Zakah. If one embraces Islam and refuses to pay Zakah, they will be regarded as disobedient Muslims who will be consigned to Hellfire. The same also applies to Sawm. If one embraces Islam and yet refuses to fast, they then deserve to enter Hellfire, unless Allah (Exalted be He) pardons them. The the case is the same if one commits Zina (adultery) or theft or any other

saying that Allah (Exalted be He) is the Only One worthy of worship, the Creator, the Sustainer and that His Being, Names and Attributes are perfect.

**(Part No. 1; Page No. 65)**

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## 20- The wisdom of creating the universe

**Q: It has become quite common knowledge that this world came into existence only for the sake of the Messenger of Allah (peace be upon him) and that had it not been for his sake, it would not have come into existence. I hope that our grand Shaykh will answer this question and mention related evidence. May Allah reward you richly.**

**A:** This claim is adopted by some common people who lack proper understanding of the purpose of life. Some people say that the world was created for the sake of Muhammad. They say that were it not for Muhammad (peace be upon him), neither the world nor the people living in it would have been created. This is a false and groundless claim which is based on corrupt understanding. Allah (Exalted be He) created the world so that people would know Him, realize His existence and worship Him Alone (Glorified and Exalted be He). He created the world and human beings so that His Names and Attributes, His Graciousness and Knowledge would be known and so that He Alone would be obeyed and worshipped with no partner. He did not create this world for the sake of Muhammad, Nuh (Noah), Musa (Moses), `Isa (Jesus) or any other prophet. Rather, Allah (Exalted be He) created the universe so that He Alone would be worshiped with no partner or associate. ﴿And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone).﴾ Allah (Glorified be He) states that He created mankind so that they would worship Him and not for the sake of

**(Part No. 1; Page No. 66)**

Muhammad (peace be upon him). Being one of the prophets, Muhammad (peace be upon him) was also created to worship His Lord. Allah (Glorified be He) states, ﴿And worship your Lord until there comes unto you the certainty (i.e. death).﴾ In Surah Al-Talaq, Allah (Glorified and Exalted be He) says, ﴿It is Allâh Who has created seven heavens and of the earth the like thereof (i.e. seven). His Command descends between them (heavens and earth), that you may know that Allâh has power over all things, and that Allâh surrounds all things in (His) Knowledge.﴾ Allah (Glorified be He) says, ﴿And We created not the heaven and the earth and all that is between them without purpose!﴾

Therefore, Allah (Glorified and Exalted be He) created mankind so that He would be worshipped, obeyed, glorified and so that people may know that He has power over all things and that He disposes of all affairs.

Therefore, the questioner must realize that the things which he heard are void and groundless. It was not for the sake of Prophet Muhammad (peace be upon him) nor for the sake of any other messenger that Allah (Exalted be He) created the jinn, mankind, the heavens, the earth or other objects. Rather, Allah (Exalted be He) created life and mankind so that He will be worshipped Alone without any partner and that His Names and Attributes are known to everyone. This is the truth of the matter as is indicated by many proofs. This is by no means in contradiction with the fact that Muhammad (peace be upon him) is the best and most honorable of men, the last and final Prophet, and the master of the children of Adam. It must be known that Allah (Exalted be He) created him for the purpose of worshipping Him, which is the very purpose for which all mankind was created. Again, Allah (Exalted be He) did not create people for the sake of Muhammad (peace be upon him). At the same time, Prophet Muhammad (peace be upon him) is the best of all people. Therefore, you must

understand this and convey it to others because

**(Part No. 1; Page No. 67)**

this matter is very important. Some 'so-called' scholars and uneducated extremists have misunderstood this matter and this may confuse common Muslims. On the contrary, people of knowledge and far-reaching insight know very well that these are but false claims and that Allah (Glorified be He) created mankind for the purpose of worshipping Him Alone and that they may come to know about His Names and Attributes, like the All-Wise, the All-Knowing, the Hearer, the Answerer of supplications, the One Who has Power overall things, and the One Whose Being, Names and Attributes and Actions are perfect.

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## 21- Muslims who will enter Jannah without being called to account

**Q: Is it true that some Muslims will enter Jannah (Paradise) without being called to account?**

**A:** Yes, it is true. The Prophet (peace be upon him) is reported to have said: ("All the nations were shown to me, and I saw a prophet accompanied by a small group of his followers, another with two or three people of his followers and a third not accompanied by any follower." At the end of the Hadith, the Prophet (peace be upon him) said: "Among my Ummah there are seventy thousand who would enter Jannah without being brought to account or being punished." When the Sahabah (Companions of the Prophet) asked who these people were, the Prophet (peace be upon him) replied: "They are those who do not seek Ruqyah (recitation for healing or protection); they are those who do not get themselves cauterized; and they are those who do not believe in bad omens; rather, they put their trust in their Lord.)

**(Part No. 1; Page No. 68)**

The Hadith implies that the Mu'min (believer), who continues obeying Allah's commands and avoiding His prohibitions until death, will enter Jannah without being held accountable for their deeds and without suffering punishment. Falling under this category are the Mu'mins who do not ask others to recite Ruqyah over them. There is nothing wrong, however, if they themselves are accustomed to reciting Ruqyahs over other Muslims. This is because one who recites Ruqyah basically does a good deed by asking Allah (Exalted be He) to cure the illness of the person for whom they recite the Ruqyah. This is based on the authentic Hadith in which the Prophet (peace be upon him) is reported to have said: (Whosoever among you is able to benefit his fellow believer, let him do so.)

Istirqa' means to ask others to recite Ruqyah for you. For example, you may ask a person to recite Ryqyah for you. It is better not to ask others for Ruqyah unless one happens to be suffering from an ailment. In this case, it is not wrong to ask others to recite Ruqyah. It has been reported that the Prophet (peace be upon him) asked `Aishah (may Allah be pleased with her) saying: (Seek healing through asking for Ruqyah) The Prophet (peace be upon him) ordered her to treat herself by means of asking others for Ruqyah. He also ordered Asma' bint `Umays to recite Ruqyah to the children of Ja`far when they were under the influence of the evil eye. The Prophet (peace be upon him) is also reported to have said: (There is no Ruqyah (reciting Qur'an and supplicating over the sick seeking healing) better than that which is said as a treatment for an evil eye or (a sting of) a venomous animal.) It is not wrong to seek treatment by means of Istirqa' when necessary.

**(Part No. 1; Page No. 69)**

However, it is better not to resort to such means if it is possible to cure oneself by means of some other kind of medicine. It is also better not to treat oneself by means of cauterization if another means of treatment is available. This is based on the Hadith in which the Prophet (peace be upon him) is reported to have said: (The best of all remedies are three: cauterization, drinking honey, and

cupping, yet I hate to be cauterized.)

In another version it states: (..and I forbid my Ummah (nation) from cauterization.) This denotes that cauterization should be used as a last resort when all other means prove unsuccessful. It is better to seek treatment by other means if possible. The Prophet (peace be upon him) is reported to have cauterized some of his Sahabah. However, cauterization may only be resorted to when necessary. It is, however, better to apply another means of treatment like drinking honey, cupping, or reciting the Qur'an. The Prophet's (peace be upon him) statement: (They are those who do not seek Ruqyah; they are those who do not get themselves cauterized...) does not denote that seeking Ruqyah or cauterization are prohibited; rather, it denotes that one may resort to other means of treatment in preference to these kinds. However, if one is forced by necessity to seek Ruqyah or cauterization, there is nothing wrong with that.

"They are those who do not believe in bad omens": Believing in the occurrence of evil omens, a custom practiced by the pre-Islamic Arabs, constitutes an act of Shirk (associating others with Allah in His Divinity or worship). Among the characteristics of the seventy thousand Muslims who will enter Jannah without being called to account is that they avoid the prohibited practice of believing in bad omens and the reprehensible practice of seeking Ruqyah and cauterization when there is no need for them.

**(Part No. 1; Page No. 70)**

The statement "They put their trust in their Lord," means that such Muslims avoid these things because they put their trust in Allah (Exalted be He) and seek to attain His Pleasure. The statement implies that they steadfastly obedient to Allah (Exalted be He) and they avoid not only what He has declared as prohibited but also some of what He has declared as permissible if there is something better than it. By doing so, they hope for Allah's Reward and fear His Punishment. They draw near to Him through doing deeds that He loves and do so with their hearts filled with trust and confidence in Him (Glorified and Exalted be He).

According to another similar Hadith, it was stated: (An extra number of seventy thousand Muslims will enter Jannah with every thousand...) According to another Hadith: (Allah promised to increase the number by as many as three Handfuls added by my Lord, Glorified be He.) This increase in number is known to none but Allah (Glorified and Exalted be He). To summarize, every upright Mu'min who avoids Allah's Prohibitions and does not allow themselves to go beyond the limits set by Allah (Exalted be He) will be counted among the seventy thousand Muslims who will enter Jannah without Allah calling them to account or consigning them to punishment.

**(Part No. 1; Page No. 71)**

**Q: The Messenger of Allah (peace be upon him) is reported to have said that seventy thousand Muslims will enter Jannah without being called to account and without suffering punishment. When the Sahabah (may Allah be pleased with them) inquired about their characteristics, the Messenger of Allah (peace be upon him) told them that they are those who do not seek Ruqyah, those who do not get themselves cauterized, and those who do not believe in bad omen. We ask Your Eminence to clarify these characteristics so that we may develop them.**

**A:** The Prophet (peace be upon him) is reported to have said that seventy thousand people of his Ummah (nation) will enter Jannah without being called to account and without suffering punishment. In another Hadith, it was stated: (An extra number of seventy thousand Muslims will enter Jannah with every thousand...) When the Prophet (peace be upon him) was asked about their

characteristics, he said: (They are those who do not seek Ruqyah from others, those who do not get themselves cauterized, and those who do not believe in bad omens; rather, they put their trust in their Lord.) The Hadith refers to pious and faithful Muslims who adhere steadfastly to Allah's Din (religion), those who worship Allah Alone, those who fulfill their religious duties,

**(Part No. 1; Page No. 72)**

those who avoid His Prohibitions and strive hard to do good to the point that they decline to do what is permissible, yet undesirable, like seeking Ruqyah and cauterization. This perfects their Iman (faith). They do not ask others to make Ruqyah for them nor do they get themselves cauterized. It is better not to resort to seeking Ruqyah or cauterization unless under necessity. The Prophet (peace be upon him) ordered `Aishah to treat herself by means of seeking Ruqyah. He also ordered Asma' bint `Umays to treat her children by means of seeking Ruqyah when they were under the influence of the evil eye. This indicates that seeking Ruqyah is permissible only when necessary. However, it is better not to treat oneself by means of Istirqa' or cauterization if another means of treatment is available. Some of the Sahabah were treated by means of cauterization. Khabbab ibn Al-Arat and other Sahabah were also treated by means of cauterization. The Prophet (peace be upon him) is also reported to have used cauterization as a means of treating the sickness of some of his Sahabah. Having oneself cauterized does not necessarily mean that one will not be counted among the seventy thousand people who will enter Jannah without being held accountable for their deeds. However, one of their good characteristics includes their uprightness, truly obeying Allah (Exalted be He) and avoiding disobedience to Him.

**(Part No. 1; Page No. 73)**

**Q: What is the meaning of the following Hadith: The Messenger of Allah (peace be upon him) once asked his Sahabah: "What are you talking about?" They asked him about those people who will enter Jannah without being called to account. Whereupon the Prophet (peace be upon him) said: "They are those who do not seek Ruqyah, those who do not get themselves cauterized, and those who do not believe in bad omens; rather, they put their trust in their Lord."**

**A:** This has been reported in the Hadith about the seventy thousand Muslims who are destined to enter Jannah without being called to account. The Prophet (peace be upon him) told his Sahabah that his Ummah were displayed before him. Among them were seventy thousand people who are destined to enter Jannah without being called to account and without suffering punishment. Some people said: "The Prophet (peace be upon him) may be referring to those who were born Muslims." Others said: "He may be referring to those who accompanied the Prophet (peace be upon him) during the early days of Islam and did not associate any partners with Allah." When the Prophet (peace be upon him) entered upon them, he asked them about the topic they were discussing. When they told him that they were inquiring about the Muslims who will enter Jannah without being judged, the Prophet (peace be upon him) said: (They are those who do not seek Ruqyah, those who do not get themselves cauterized, and those who do not believe in bad omens; rather, they put their trust in their Lord.)

In addition to the characteristics mentioned in the above Hadith, they also fear Allah, believe in Him and hold steadfastly to His Din (religion).

**(Part No. 1; Page No. 74)**

"They are those who do not get themselves cauterized" means that they do not resort to

cauterization when they are ill. Another great characteristic is that they put their trust in Allah (Exalted be He). However, it is permissible to treat sickness by means of cauterization or seeking Ruqyah as the Prophet (peace be upon him) is reported to have permitted them both. He permitted `Aishah to treat herself by means of seeking Ruqyah. He also permitted the mother of Ja`far's children to treat them by means of seeking Ruqyah. However, if another means of treatment is available, then it will be better not to resort to seeking Ruqyah or cauterization. The Prophet (peace be upon him) is reported to have said: (The best of all remedies are three: cauterization, drinking honey, and cupping, yet I do not like to be cauterized.)

Believing in bad omens is prohibited because it leads to pessimism. There is a narration from Imam Muslim that states: "They do not recite Ruqyah to others," but its status has been classified as weak. Some narrators have mistaken seeking Ruqyah for Ruqyah. There is nothing wrong if the Muslim recites Ruqyah for his fellow Muslim. The Prophet (peace be upon him) is reported to have said: (There is nothing wrong with Ruqyahs as long as they do not contain formulas that bear the meaning of Shirk.)

**(Part No. 1; Page No. 75)**

The Prophet (peace be upon him) is reported to have recited Ruqyah to his Sahabah. `Aishah (may Allah be pleased with her) is also reported to have recited Ruqyah over the Prophet (peace be upon him) when he fell sick. The Sahabah are also on reported to have recited Ruqyah to each other. There is nothing wrong with reciting Ruqyah.

It is better not to seek Ruqyah unless there is a necessity. This is based on the fact that the Prophet (peace be upon him) ordered `Aishah saying: "You may ask for someone to recite Ruqyah over you." The Prophet (peace be upon him) also said to the mother of the children of Ja`far "You may ask for someone to recite Ruqyah over them (her children)." There is nothing wrong to ask someone saying: "O so and so, recite the Qur'an over me so that Allah may cure my sickness. May Allah reward you greatly." There is also nothing wrong to have oneself cauterized if there is need for that.

**Q: Who are the people who will enter Jannah without being held accountable for their deeds? Are they those who do not recite Ruqyah for themselves nor for others? Kindly explain this to us. May Allah reward you with the best.**

**A:** Those who follow Allah's Din, fulfill His religious duties, and avoid His Prohibitions are destined to enter Jannah without being called to account or suffering punishment. Among them are the seventy thousand who do not seek Ruqyah, have themselves cauterized or believe in bad omens, but put their trust in Allah.

**(Part No. 1; Page No. 76)**

They also do not believe in bad omens because believing in them is prohibited. Moreover, they prefer to avoid cauterization as a form of treatment. This is because the Messenger of Allah (peace be upon him) said that these are among the characteristics of the seventy thousand (who will enter Paradise without being called to account). It would be better to use another form of treatment instead of cauterization. The Prophet (peace be upon him) is reported to have said: (The best of all remedies are three: cauterization, cupping, and drinking honey, yet I do not like to be cauterized.) The Prophet (peace be upon him) is reported to have cauterized some of his Sahabah. Therefore, it is better not to treat oneself by means of cauterization, especially when another means of treatment is available. If no other means is available, then there is nothing wrong to resort to this. That does not necessarily mean that they will not be accounted among the seventy thousand. This is because the seventy thousand are those who adhere to the Din of Allah, avoid His Prohibitions, and fulfill the duties He prescribed. Among their good characteristics is that they do not seek Ruqyah. However, seeking

Ruqyah does not necessarily mean that they will not be included among the seventy thousand. Seeking Ruqyah is to ask others to recite Ruqyah for you. There is nothing wrong to ask for Ruqyah if there is need for that. The Prophet (peace be upon him) ordered `Aishah to treat herself by means of seeking Ruqyah. He also ordered the mother of the children of Ja`far to treat her children by means of seeking Ruqyah, so there is nothing wrong with that.

There is also nothing wrong to have oneself cauterized if there is a need for that. This is based on the Hadith in which the Prophet (peace be upon him) is reported to have said: (The best of all remedies are three things: cauterization, cupping, and drinking honey.) This Hadith denotes that though it is permissible to seek treatment by means of cauterization, it is preferable not to resort to it, especially when some other sort of medicine is available.

**(Part No. 1; Page No. 77)**

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## 22- How to achieve Tawhid

**Q: How can Tawhid (belief in the Oneness of Allah/monotheism) be achieved?**

**A:** A Muslim can achieve Tawhid by avoiding sins, all means and elements of Shirk (associating others with Allah in His Divinity or worship), and Bid`ah (innovation in Islam).

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## 23- Sincerity in dedicating one's deeds to Allah (Glorified and Exalted be He)

**Q: Sister M. H. from Makkah Al-Mukarramah asks: What is the correct way to sincerely dedicate one's deeds to Allah (Glorified and Exalted be He)? How can deeds be done sincerely for His sake?**

**A:** To act sincerely, a person must turn to Allah (Exalted be He) and have an attentive heart. A person should perform all deeds such as Salah (Prayer), Sawm (Fast), Sadaqah (voluntary charity), Hajj (Major Pilgrimage), `Umrah (Minor Pilgrimage), and so on, seeking the Pleasure of Allah, salvation from the Hellfire, and attainment of Allah's Mercy and Forgiveness. Sincerity is to seek the Pleasure of Allah (Exalted be He), to draw close to Him, to hope for His Mercy, to have one's deeds accepted, to be saved from Hellfire,

(Part No. 1; Page No. 78)

and to be admitted to Jannah (Paradise), not for the purposes of Riya' (showing-off) or enhancement of one's reputation. A believer should perform deeds for the sake of Allah (Exalted be He) in order to attain salvation in the Hereafter, to be saved from the Hellfire, and to be granted absolution.

Hence, every believer, male and female, should dedicate all their deeds to Allah seeking His Pleasure so that Allah may accept their deeds.

**Q: A listener asks: How can a Muslim be one of the devout and righteous Servants of Allah?**

**A:** A person can be one of the devout and righteous Servants of Allah who are promised Jannah by fearing Him, offering the obligatory acts, abandoning all forbidden acts, and keeping away from transgressing His Prescribed Limits out of love and sincerity.

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## 24- The number of prophets and messengers

**Q: How many prophets and messengers were sent to mankind? What is the difference between a prophet and a messenger?**

**(Part No. 1; Page No. 79)**

**A:** There is no Hadith Sahih (authentic) Hadith which indicates the number of prophets and messengers. It is narrated that the number of messengers is about 300 while the number of prophets is 124,000. Although this Hadith is Da`if (weak), the number of prophets is more than the number of the messengers. A messenger is one to whom a system of law is revealed and who is commanded to convey it, whilst a prophet is one who receives revelation but is not commanded to convey it. Scholars believe that messengers were those sent to an Ummah (community) while a prophets were sent with the Shari`ah (laws) of the messengers who came before them such as the prophets of the Children of Israel, who were sent after Musa (Moses). The correct view is that these two titles can be used interchangeably; a messenger is called a prophet; and a prophet is called messenger. Allah (Glorified and Exalted be He) states, ﴿Never did We send a Messenger or a Prophet before you but when he did recite the revelation or narrated or spoke,﴾ .

Allah called both messengers, ﴿Never did We send a Messenger or a Prophet before you but when he did recite the revelation or narrated or spoke, Shaitân (Satan) threw (some falsehood) in it.﴾ (Surah Al-Hajj, 22: 52) Allah named all those whom He sent as messengers. The one who conveyed the revelation to people is called a messenger, while a prophet is not commanded to convey the revelation but is ordered to do good and shun all evil.

**(Part No. 1; Page No. 80)**

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## 25- The first messenger

**Q: A questioner asks: Who was the first prophet: Idris (Enoch) or Nuh (Noah, peace be upon them)?**

**A:** Nuh was the first Prophet to be sent when Shirk (associating others with Allah in His Divinity or worship) appeared among the people. Before him was Adam (peace be upon him) who was the first Prophet and Messenger and his descendants followed Islam for ten centuries. Then, when Shirk appeared, Allah sent Nuh to his people. Therefore, Nuh was the first Messenger sent to his people who had fallen into Shirk.

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## 26- Definition of a prophet and a messenger

**Q: What is the difference between a prophet and a messenger? Who was the first messenger? May Allah reward you the best!**

**A:** The well-known view of scholars is that a prophet is one to whom a system of law was revealed but was not commanded to convey it, while a messenger was one who was given Divine Law and commanded to convey it.

**(Part No. 1; Page No. 81)**

Other scholars hold that prophets were sent with the Shari`ah (law) of those who came before them, such as the prophets who came after Musa (Moses, peace be upon him) who judged according to the Tawrah (Torah). Musa, Nuh (Noah), and Hud (peace be upon them) were messengers and prophets.

The soundest view, however, is that a messenger can be called a prophet and vice versa. Allah (Glorified and Exalted be He) states, ﴿Never did We send a Messenger or a Prophet before you but when he did recite the revelation or narrated or spoke, Shaitân (Satan) threw (some falsehood) in it.﴾ A prophet can be called a messenger because he received revelation even if he was not commanded to convey it, but if he was commanded to convey it, he is called a messenger. The matter is flexible in this regard.

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## 27- The difference between a prophet and a messenger

**Q: What is the difference between a prophet and a messenger?**

**A:** The well-known view of scholars is that a prophet is one to whom a system of law is revealed but was not commanded to convey it. He is ordered to pray and fast, etc., but not commanded to deliver what was revealed to him. If he is ordered to convey a message, then he is considered a prophet and a messenger; such as our Prophet Muhammad (peace be upon him), Musa (Moses), `Isa (Jesus),

**(Part No. 1; Page No. 82)**

Nuh (Noah), Hud, Saleh, etc. Other scholars held that a prophet is one sent with a code similar to that which was revealed to the prophet who preceded him, while a messenger is one sent with a new, different code, such as the prophets who were sent after Musa to teach the Tawrah (Torah). The soundest view is that a messenger is one who receives revelation and is ordered to convey it, even if he is sent with a code similar to that revealed to the prophet preceding him. Prophets Dawud (David), Sulayman (Solomon) as well as those who were sent after Musa are called prophets because they invited people to the same laws of Musa. Therefore, a messenger is ordered to convey the revelation to the people whereas a prophet is ordered to pray, fast, etc.; but he is not ordered to convey the message he received to people.

**Q: A questioner from Sudan asks: What is the difference between a prophet and a messenger (peace be upon them)?**

**A:** The well-known view of scholars is that a prophet is one to whom a system of law is revealed, but is not commanded to convey it; whereas, a messenger is ordered to convey what he receives. When Muhammad (peace be upon him) was asked to "read" he became a prophet, but when Allah ordered him to ﴿Arise and warn!﴾ he became a Messenger and a Prophet.

**(Part No. 1; Page No. 83)**

Therefore, a messenger is ordered to convey the message which is revealed to him, such as Muhammad, Musa (Moses), `Isa (Jesus), Dawud (David), Sulayman (Solomon) Nuh (Noah), etc.. A prophet, on the other hand, is not commanded to convey the revelation sent to him, such as many of the prophets of the Children of Israel.

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## 28- The claim that man descended from apes is false

**Q: I have read a lot about the theory that humans evolved from an apelike ancestor. The theory proposes that humans went through several stages until they developed into the modern man. Is this true? Are the organs of apes similar to those of humans? Please advise us, may Allah reward you with the best!**

**A:** This statement is false, unacceptable, and contradictory to the Book of Allah (Glorified and Exalted be He), the Sunnah of the Messenger of Allah (peace be upon him) as well as the Ijma` (consensus) of the Salaf (righteous predecessors). This theory which was introduced by Darwin is proven to be a lie, for modern humans originated from a human ancestry, not from an ape or anything else. Allah created our father Adam (peace be upon him) from clay.

**(Part No. 1; Page No. 84)**

Allah (Glorified and Exalted be He) states, ﴿And indeed We created man (Adam) out of an extract of clay (water and earth).﴾ Allah created Adam from clay and molded him in His Image. Adam was sixty cubits tall, but people have been decreasing in stature since then. He was created in the form and shape of today humans. His children were created in his image; they have ears, eyes, minds, and the same shape of today human. They stand upright, they speak, hear and see, and they can use their hands. They do not have the form of apes and do not share apes the same organs. Human beings are of a special origin as are apes, pigs, dogs, donkeys, cats, etc. Allah (Glorified and Exalted be He) states, ﴿There is not a moving (living) creature on earth, nor a bird that flies with its two wings, but are communities like you. We have neglected nothing in the Book, then unto their Lord they (all) shall be gathered.﴾ These communities will be gathered on the Day of Resurrection to have the scores among them settled and it will be said to them, 'Be dust.' On the other hand, Jinn and mankind will be called to account and will be rewarded according to their deeds; whoever obeys Allah will enter Jannah (Paradise) and whoever disbelieves in Him will enter the Hellfire. These communities are distinct species; apes are a species that have their own nature, form, and characteristics, and so are the pigs, dogs, donkeys, camels, cows, sheep, etc. Each of these species has its own shape and characteristics

**(Part No. 1; Page No. 85)**

which Allah (Exalted be He) molded. He is the All-Wise and All-Knowing of the minute details and formation of each species. A servant of Allah must believe that the creation of Adam differs from the creation of apes and the form of Adam is the same as that of today's man and not as apes or anything else. The claim that man descended from an apelike ancestor is false and unacceptable. Therefore, it is correct to assume that anyone who espouses this theory is a Kafir (disbeliever). The most correct view is that whoever believes this theory while knowing the ruling of Shari`ah in this regard is a Kafir and such a person then belie Allah, His Messenger and the Qur'an which gives a clear description of the creation of Adam .

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## 29- No human being existed before Adam

**Q: Brother M. M. Y. from Al-Judeidah district, the Republic of Yemen, asks: Some people claim that before Adam there existed a primitive human species, but they then disappeared. Is this correct?**

**A:** This claim is a groundless and meaningless superstition because no human being ever existed before Adam (peace be upon him).

**(Part No. 1; Page No. 86)**

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## 30- Wisdom behind differences in languages and colors

**Q: Why are there different languages although all races have the same origin: Adam and Hawwa' (Eve)?**

**A:** Allah (Glorified be He) knows best, He is the All-Wise, the All-Knowing. We do not know the wisdom behind having a variety of languages. Allah (Glorified and Exalted be He) says: ﴿Certainly your Lord is All-Wise, All-Knowing.﴾ And: ﴿And Allâh is Ever All-Knower, All-Wise.﴾ .

Among the signs of Allah's Wisdom is that He created different languages and people of different colors; Allah (Glorified and Exalted be He) says: ﴿And among His Signs is the creation of the heavens and the earth, and the difference of your languages and colours.﴾ The wisdom of the different languages may be to show the Great Power of Allah and His (Glorified be He) ability to create a language for each people. It may also be for other reasons which other scholars might know. Apparently, Allah created a variety of languages to show that He (Glorified and Exalted be He) is able to do all things. He informed us that it is one of His signs,

**(Part No. 1; Page No. 87)**

﴿And among His Signs is the creation of the heavens and the earth, and the difference of your languages and colours.﴾

Allah also created people of different colors, some are red, some are white, some are black, and others are in between. He also created them of different shapes, some are tall, or short, and others are in between. He also created them of different characters and personal preferences. All this is an expression of His Great Power and ability to manage the affairs of the universe as He wills. There might be other reasons which we do not know.

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## 31- Adam's place of descent and burial

**Q: Is it true that Adam (peace be upon him) came down in Sri Lanka, which used to be called Serendib?**

**A:** There is no basis for such claim, for the location where Adam descended and the place where he was buried are unknown.

**(Part No. 1; Page No. 88)**

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# 32- Description of the relationship between the mind and the soul

**Q: Human beings have both minds and souls. Can the soul oppose or agree with the mind? Is there a relationship between both the soul and the mind? Or does each of them operate independently?**

**A:** The mind and the soul are one entity. The mind thinks, considers and contemplates through the soul. If the soul departs the body, every other thing stops to be. While the soul is in the body, the mind thinks and distinguishes between good and evil, as the mind operates through the soul. Therefore, one can think, consider, plan, and decide as long as his soul resides in his body. When it is gone, one cannot think anymore.

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(Part No. 1; Page No. 89)

## Chapter on the articles of faith in Islam

(Part No. 1; Page No. 90)

(Part No. 1; Page No. 91)

## The articles of faith in Islam

### 33- The articles of faith in Islam

**Q: What are the conditions of Islam?**

**A:** There are two conditions of Islam: The first is sincerity to Allah. When entering the fold of Islam and performing any deed, a person should seek Allah's Pleasure. All acts of worship such as Salah (Prayer), Sadaqah (voluntary charity), Sawm (Fast), Shahadah (Testimony of Faith), etc should be done purely for the sake of Allah; otherwise this is Riya' (showing-off ) for which a person is considered a hypocrite. When a person pronounces Shahadah (i.e. I bear witness that none has the right to be worshipped but Allah and I bear witness that Muhammad is His Messenger) it must be coupled with sincerity of intention. A person must acknowledge Allah as the Only One Who is worthy of worship and acknowledge Muhammad (peace be upon him) as the true Messenger of Allah and the seal of prophets. A person must offer Salah, pay Sadaqah, recite Qur'an, observe Sawm, perform Hajj, and other acts of worship purely for the sake of Allah in order to be successful.

The second condition is that all of one's actions must be in accordance with Shari`ah (Islamic law),

(Part No. 1; Page No. 92)

not accordance with one's whims or personal judgment. A person must offer Salah, observe Sawm, pay Zakah (obligatory charity), participate in Jihad (striving in the Cause of Allah), and perform Hajj in the manner prescribed by Allah. The Prophet (peace be upon him) stated: (Whoever performs an action which is not in accordance with this affair of ours (Islam), it will be rejected.) Allah states in His Noble Book: (Or have they partners (with Allâh — false gods) who have instituted for them a religion which Allâh has not ordained?) He (Glorified be He) blames them for that. He (Glorified be He) also says: (Then We have put you (O Muhammad صلى الله عليه و سلم) on a (plain) way of (Our) commandment [like the one which We commanded Our Messengers before you (i.e. legal ways and laws of the Islâmic Monotheism)]. So follow you that (Islâmic Monotheism and its laws), and follow not the desires of those who know not. (Tafsir At-Tabarî).) (Verily, they can avail you nothing against Allâh (if He wants to punish you). Verily, the Zâlimûn (polytheists, wrong-doers) are

Auliyâ' (protectors, helpers) of one another, but Allâh is the Walî (Helper, Protector) of the Muttaqûn (the pious. See V.2:2).) .

Therefore, every Muslim should adhere to Shari`ah which was prescribed by Allah and explained by His Messenger Muhammad (peace be upon him). Sincerity to Allah and abidance by His Shari`ah are the two conditions of Islam, if met, Allah will accept one's acts of worship.

**(Part No. 1; Page No. 93)**

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## 34- Considering anyone who practices Islam to be a Muslim

**Q: Is the person who practices any of the teachings of Islam considered to be a Muslim? Does this depend on knowing their `Aqidah (creed)?**

**A:** Anyone who practices Islam should be judged as a Muslim. For example, if a person declares Shahadah (Testimony of Faith, i.e. I bear witness that none has the right to be worshipped but Allah and I bear witness that Muhammad is His Messenger) or prays in congregation, he is a Muslim. If it is proven otherwise, it is compulsory to advise and clarify matters for him. If he apostatizes from Islam, his case should be referred to the authorities who must ask him to repent; if he repents, all well and good, otherwise he will be subject to capital punishment. The Prophet (peace be upon him) stated: (Whoever changes their Din (religion) of Islam must be executed.) (Related by Al-Bukhari in his Sahih (authentic) book of Hadith).

In conclusion, whoever practices Islam is considered a Muslim. They should be guided to goodness, and unclear matters should be explained to them. If they show any signs of Kufr (disbelief), they should be treated as Kafirs (disbelievers). We ask Allah to keep us all safe and grant us well-being.

**(Part No. 1; Page No. 94)**

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## 35- How to enter the fold of Islam

**Q: Some people frequently say that Islam is a condition for offering Salah (Prayer) and performing Hajj, so can a person be a Muslim although they do not abide by other pillars of Islam. Please, clarify this matter!**

**A:** Anyone is a Muslim who pronounces Shahadah (Testimony of Faith, i.e. I bear witness that none has the right to be worshipped but Allah and I bear witness that Muhammad is His Messenger), and believes in the Oneness of Allah and the truthfulness of the His Messenger Muhammad (peace be upon him). If a person offers Salah, they are considered Muslims, otherwise they are Murtad (apostates). Likewise, anyone who denies that Salah, Sawm (Fast) of Ramadan, Zakah (obligatory charity), or Hajj for those able to perform it are obligatory or mocks Islam or insults the Messenger (peace be upon him), is regarded as a Murtad. A person is considered a Muslim once they declare Shahadah. If they become steadfast in adhering to the truth, they are Muslims. However, if they do something that nullifies Islam such as cursing Islam, belying the Messenger (peace be upon him), denying acts of worship which were prescribed by Allah, or regarding something that Allah has forbidden as permissible, such as Zina (adultery), they become a Murtad. If a person offers Salah, observes Sawm, and declares Shahadah, but regards Zina as Halal (lawful)

**(Part No. 1; Page No. 95)**

while knowing the evidence of its prohibition, they will commit major Kufr (disbelief that takes the Muslim out of Islam). We seek refuge with Allah against this.

Moreover, if a person insists on regarding Khamr (intoxicant) as Halal although proofs on its unlawfulness are shown to them, they will commit major Kufr and are outside the fold of Islam. May Allah safeguard us against all these things!

A person who claims that undutifulness to parents and false witness are Halal is a Murtad. Likewise, a person who beleives that Salah, Zakah, Sawm of Ramadan, or Hajj are not obligatory, is outside the fold of Islam and is considered to be a Kafir. However, there is a difference of opinion regarding the ruling on anyone who admits that Salah is obligatory but does not offer it. The Jumhur (dominant majority of scholars) consider such person to be disobedient and not a Kafir who should be asked to repent. If they repent, all well and good, otherwise they become subject to capital punishment. Some scholars hold the view which was reported from the Sahabah (Companions of the Prophet, may Allah be pleased with them) that anyone who does not offer Salah commits major Kufr and must be asked to repent. If they repent, all well and good, otherwise they become subject to capital punishment. Allah (Glorified and Exalted be He) states: ﴿But if they repent and perform As-Salât (Iqâmat-as-Salât), and give Zakât, then leave their way free.﴾ This shows that anyone who does not offer Salah should be asked to repent and should be executed if they do not repent. Allah (Glorified be He) states: ﴿But if they repent, perform As-Salât (Iqâmat-as-Salât) and give Zakât, then they are your brethren in religion.﴾ Conversely, this shows that anyone who does not offer Salah is not a fellow Muslim brother.

**(Part No. 1; Page No. 96)**

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## 36- The ruling on changing one's name and being circumcised after converting to Islam

**Q: Is it necessary for new converts to Islam to change their names? Should an adult convert be circumcised?**

**A:** It is permissible for new Muslims to change their names if they carry wrong or bad meanings, as this is a sign of conversion to Islam. If one asks the reason for a convert having changed their name, in most cases, their names before converting to Islam were not suitable, thus they felt it necessary to change them to Islamic names such as Saleh, Ahmad, `Abdullah, `Abdul-Rahman, Muhammad, etc. Names which suggest slavery to other than Allah such as `Abdul- Messiah, `Abdul-Zahra, or `Abd-Musa must be changed to `Abdullah, `Abdul-Rahman and the like, as servitude is to Allah (Glorified and Exalted be He) Alone. Therefore, it is best to change names which express servitude to other than Allah and which are familiar and used by the Kuffar (disbelievers) to Islamic names.

It is better for new Muslims to get circumcised by highly-skilled, experienced doctors, even when accepting Islam as adults. A group of scholars

**(Part No. 1; Page No. 97)**

hold that it is Wajib (obligatory) upon new converts be circumcised unless there is fear of harm. If a doctor feels that circumcision may harm them, it is waived in this case. However, if a doctor know that it will not cause them any harm, they should be circumcised.

Circumcision is a stressed Sunnah and Wajib according to a group of scholars. Therefore, if it is feasible for an adult to be circumcised without suffering any harm, it is better and safer to undergo such procedure, otherwise they do not have to do it.

If getting circumcised will drive a person away from Islam, it should not be mentioned to them. It can also be abandoned, for embracing Islam is a great bounty even without being circumcised. Therefore, a new convert need not be informed of this if it will turn them away from Islam.

When a new convert becomes steadfast in Islam, they should be circumcised, if it would not pose any risk to their health; otherwise they should not undergo this procedure.

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(Part No. 1; Page No. 98)

(Part No. 1; Page No. 99)

## Chapter on Allah's Names and Attributes

(Part No. 1; Page No. 100)

(Part No. 1; Page No. 101)

## Chapter on Names and Attributes

### 37- Merits of learning Allah's Names and Attributes

**Q: A questioner from Hadhramaut is asking about `Aqidah (creed): Your Eminence, is learning the Attributes of Allah (Glorified and Exalted be He) Wajib (obligatory) or Mustahab (desirable)? Does learning these Attributes make any difference?**

**What is the ruling on those who believe that it is not Wajib to learn the Attributes because this might entangle one into asking why and what? What are the books you recommend in this regard?**

**A:** Learning Allah's Names and Attributes from the Noble Qur'an and the purified Sunnah (whatever is reported from the Prophet) is one of the best acts of worship that brings us nearer to Allah. Learning Allah's Names and Attributes helps one to glorify, praise and call on Allah by His Names and Attributes. Allah (Glorified and Exalted be He) says: ﴿And (all) the Most Beautiful Names belong to Allâh, so call on Him by them﴾

(Part No. 1; Page No. 102)

This indicates that we should know Allah's Names and Attributes and use them while calling on Him.

The Prophet (peace be upon him) stated: ﴿Allah has ninety-nine Names; anyone who learns them will be admitted to Jannah (Paradise).﴾ This Hadith indicates that Allah is Witr ('Odd', i.e. He is one) and He loves odd numbers. It also indicates that scholars and believers should learn the Names and Attributes of Allah to invoke and praise Him and act upon them so that they enter Jannah.

A believer should know that to Allah (Glorified and Exalted be He) belongs all Magnificent Names and that He has no peer, equal or rival. He is Perfect in His Essence, His Names, His Attributes and His Deeds and none is comparable to Him. Allah (Glorified be He) says: ﴿There is nothing like Him; and He is the All-Hearer, the All-Seer.﴾

None of Allah's Attributes such as His Mercy, Highness, Istiwa' (Allah's rising over the Throne in a manner that befits Him), Wrath , Laughter etc, is similar to ours.

As for the books we recommend in this regard, the Noble Qur'an is the greatest Book. We advise you and all Muslims to adhere to it

**(Part No. 1; Page No. 103)**

and recite it frequently because it is the Book of Allah which contains light and guidance. Allah (Exalted be He) says: ﴿Verily, this Qur'ân guides to that which is most just and right﴾ And: ﴿Say: "It is for those who believe, a guide and a healing."﴾ And: ﴿(This is) a Book (the Qur'ân) which We have sent down to you, full of blessings, that they may ponder over its Verses, and that men of understanding may remember.﴾ And: ﴿Do they not then think deeply in the Qur'ân, or are their hearts locked up (from understanding it)?﴾ .

We advise all Muslims to frequently recite, ponder over, and memorize the entire Qur'an or parts thereof. It is the Book of Allah and the source of light and guidance. It calls for adopting good morals, performing righteous deeds, following that which Allah has enjoined, and avoiding that which He has forbidden. It contains the stories of the prophets, messengers, and the righteous so that people may follow in their footsteps and the stories of the wrongdoers, so people may avoid their deeds.

We also recommend those who are versed to read the books of Hadith such as the Two Sahihs (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) and the four Sunan (Hadith compilations classified by jurisprudential themes) books (of Imams Abu Dawud, Al-Tirmidhy, Al-Nasa'y and Ibn Majah).

However, we recommend novices to read the abridged versions of these books which can be easily memorized, such as, Bulugh Al-Maram by Al-Hafidh ibn Hajar Al-Asqalani, Kitab Al-Tawhid, Thalathat Al-Usul, Al Qawa`id Al 'Arba', and Kashf Al-Shubuhat by Shaykh Muhammad ibn `Abdul-Wahhab (may Allah be merciful to him), Al-`Aqidah Al-Wasatiyyah by Shaykh Al-Islam ibn Taymiyyah, and `Umdat Al-Hadith by Shaykh

**(Part No. 1; Page No. 104)**

Al-Hafidh Abdul Ghani Al-Maqdisi. These are some important books which should be read and studied because they are useful.

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## 38- Merit of memorizing the Magnificent Names of Allah

**Q: The Messenger of Allah (peace be upon him) said:** (Allah has ninety-nine names; anyone who memorizes them will enter Jannah (Paradise).) **Does this mean that anyone who memorizes the Names of Allah will enter Jannah?**

**A:** This is one of the Hadiths that promise Jannah and speaks of virtues and good deeds. The Prophet (peace be upon him) said: (Allah has ninety-nine names, one hundred less one. Anyone who learns them will enter Jannah.) According to another narration: (Anyone who memorizes them will enter Jannah.) (Agreed upon by Al-Bukhari and Muslim)

This Hadith urges us to consider carefully, ponder over, memorize and learn the Names of Allah, so that we can benefit from their great meanings, gain Khushu` (the heart being submissively attuned to the act of worship), obey Allah and fulfill our duty towards Him

**(Part No. 1; Page No. 105)**

(Glorified and Exalted be He).

Anyone who memorizes the Names of Allah, fulfills their duties towards Him, and shuns the major sins will be admitted to Jannah while those who commit major sins subject themselves to Allah's Wrath and their fate is left to His Will: He may punish them or admit them to Jannah. Memorizing and learning the Names of Allah is one means to enter Jannah if a person does not commit major sins. Attaining Jannah has certain conditions that must be fulfilled and certain obstacles that must be avoided. Committing sins is one of the obstacles which prevent one from entering Jannah with those who will enter first. A Muslim who commits sins and does not repent before death will eventually enter Jannah after being punished and purified.

Also, Allah may forgive and admit them to Jannah without punishment. The Prophet (peace be upon him) said: (The Fve (Obligatory Daily) Prayers, from one Jumu'ah (Friday Prayer) to the next and from one Ramadan to the next are expiation for (sins committed) in between, as long as major sins have been avoided.) Major sins include those prohibited acts for which a warning of severe punishment is given. These include all those which incur Allah's Wrath, and are cursed by our Prophet (peace be upon him) such as Zina (sexual intercourse outside marriage), consuming Khamr (intoxicant), undutifulness to parents, involvement in Riba (usury/interest), Ghibah (backbiting), Namimah (tale-bearing), etc.

These are some major sins whose committers will be left to Allah's Will: He may forgive and admit them to Jannah due to their belief in His Oneness and their Islam or punish them in a manner commensurate with their sins and eventually bring them out of the Fire and into Jannah after purifying them of their sins. There are various Hadiths Mutawatir (Hadiths reported by a significant number of narrators throughout the chain of narration, whose agreement upon a lie is impossible) reported from the Messenger of Allah (peace be upon him) that indicate that many disobedient Muslims

**(Part No. 1; Page No. 106)**

will enter the Fire because of their sins and will be punished in a manner commensurate with these sins.

Afterwards, the disobedient will be taken out of the Fire due to the Shafa`ah (intercession) of the Prophet (peace be upon him), angels, other prophets, and the children who died before they reached the age of puberty while others will be granted forgiveness due to Allah's Mercy. Allah (Glorified and Exalted be He) says: ﴿Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills﴾.

Those disobedient Muslims are subject to Allah's Will: He may forgive them and admit them to Jannah, or punish them in a manner commensurate with their sins and then take them out of the Fire as they will not stay therein forever. None will abide eternally in the Fire except the Kafir (disbeliever) and Mushrik (one who associates others with Allah in His Divinity or worship) who will not be forgiven.

Therefore, disobedient Muslims will not remain eternally in the Fire, according to Ahl-ul-Sunnah wal-Jama`ah (adherents to the Sunnah and the Muslim mainstream) unlike the Khawarij (separatist group that believes committing a major sin amounts to disbelief) and Mu`tazilah (a deviant Islamic sect claiming that those who commit major sins are in a state between belief and disbelief) who believe that the disobedient will stay eternally in the Fire. However, Ahl-ul-Sunnah wal-Jama`ah hold the view that the disobedient who have died as Muslims believing in the Oneness of Allah, but have not repented of their sins shall be subject to Allah's Will. May Allah grant us all success!

**Q: Will the one who memorize the Magnificent Names of Allah be admitted to Jannah (Paradise)?**

**A:** It is reported in a Hadith Sahih (authentic Hadith) that the Prophet (peace be upon him) said: ﴿

**(Part No. 1; Page No. 107)**

Allah has ninety-nine names, one hundred less one. Anyone who learns them will enter Jannah.﴾

According to another narration: ﴿Anyone who memorizes them will enter Jannah.﴾ These ninety-nine Names were not reported from the Prophet (peace be upon him) in any Hadith Sahih. However, the Muslim who is guided to learning them, by heart and put into action - and they are ninety-nine Names, is promised that goodness.

The above is one of the Hadiths which speak of the virtues of memorizing the ninety-nine Names of Allah, provided that one does not die while insisting on committing major sins because they are one of the causes that deprive a person from entering Jannah and cause him to be thrown into the Fire, unless one attains Allah's Forgiveness.

The basic principle is that unrestricted Ayahs (Qur'anic verses) and Hadiths should be interpreted in light of restricted ones, because neither the Ayah nor the Hadith contradicts each other. They rather confirm one another.

Allah (Glorified be He) says: ﴿If you avoid the great sins which you are forbidden to do, We shall expiate from you your (small) sins, and admit you to a Noble Entrance (i.e. Paradise).﴾ Therefore, Allah indicates that avoiding major sins is a condition for expiating sins and entering Jannah. The Prophet (peace be upon him) stated, ﴿The Five (Obligatory Daily) Prayers, from one Jumu'ah (Friday Prayer) to the next and from one Ramadan to the next are expiation for (sins committed) in between, as long as major sins have been avoided.﴾

Those who memorize the ninety-nine Magnificent Names of Allah but commit Zina or consume Khamr are subject to Allah's punishment and will be thrown into the Fire unless they repent and Allah forgives them.

(Part No. 1; Page No. 108)

Contrary to the belief of Khawarij and Mu`tazilah, Muslims who believe in the Oneness of Allah will not abide eternally in the Fire for committing major sins. Those sinful people will be punished in a manner commensurate with their sins and then Allah will take them out of the Fire due to His Grace and Kindness. None will abide forever in the Fire except those whom the Qur'an and the Hadith rule as Kafir.

A disobedient person such as a fornicator, a thief, and those who are undutiful to their parents etc., will not abide eternally in the Fire. The disobedient, who did not repent of their sins before death, will not abide in the Fire forever. They are threatened to suffer the torment of the Fire. If Allah forgives them, He (Glorified and Exalted be He) is the Source of Generosity and Benevolence; otherwise He will punish them to a degree commensurate with their sins and will eventually take them out of the Fire after being purified.

The Prophet (peace be upon him) informed us in many concurrent Hadiths that the disobedient will be taken out of the Fire and he (peace be upon him) will intercede several times for them as will the angels, the believers, and the children who died before reaching the age of puberty. This is the truth which Ahl-ul-Sunnah wal-Jama`ah follow and which differs from the view of Khawarij and Mu`tazilah. The view of Ahl-ul-Sunnah wal-Jama`ah is supported by Allah's statement in His Noble Book: (Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills) Allah (Glorified and Exalted be He) states that if one commits sins, the matter is subject to His Will but He will not forgive whoever dies as a Mushrik.

Anyone who dies as Mushrik will not be forgiven and will reside eternally in the Fire. A Mushrik is not considered to be one of Ahl-ul-Fatrah (people having no access to Divine Messages) or those who come under the same ruling as them, we seek refuge with Allah!

Whoever dies before repenting of their sins shall be subject to Allah's Will; if He wills, He can pardon them

(Part No. 1; Page No. 109)

out of His Grace, and if He wills He can punish them in a manner commensurate with their sins and then take them out of the Fire by His immense Bounty and Mercy after they have been purified. Khawarij and Mu`tazilah hold a different view, as they believe that the disobedient will remain eternally in the Fire but according to the followers of the Truth, this is false.

**Q: Your Eminence, it was reported on the authority of Abu Hurayrah that the Prophet (peace be upon him) stated:** (Allah has ninety-nine Names, one hundred less one. Anyone who 'ahsaha' will enter Jannah.) **Does the word 'ahsaha' mentioned in the Hadith mean memorizing or just reading them? Please advise me, may Allah reward you with the best!**

**A:** This Hadith was related in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) from the Prophet (peace be upon him). It was reported in two different wordings: first, "ahsaha" and second, (anyone who memorizes them, will enter Jannah.) The word 'ahsaha' means to memorize by heart and to act according to them. Thus, whoever learns the Names of Allah by heart and acts accordingly will be admitted to Jannah.

However, if one memorizes the Names of Allah by heart, but does not act or believe in them, they will be of no avail. The word 'ahsaha' means to memorize and act upon them. Therefore, it is Wajib upon whoever memorizes Allah's Names to act accordingly. For example, a person should be 'Rahim', i.e. show mercy to others and should also believe that Allah is Al-`Aziz (the Ever-Mighty), Al-Hakim (the Most Wise), Al-Ra'uf (the Most Compassionate), Al-Rahim (the Most Beneficent), Al-Qadir (the All Powerful) Who has unlimited knowledge of all things.

Such a person should fear Allah and remember that He is watching them and should not persist in committing sins of which His

**(Part No. 1; Page No. 110)**

Lord knows. They should avoid sins and all forms of Shirk (associating others with Allah in His Divinity or worship).

One should exert all his efforts to memorize and act upon the Names of Allah, believe in Him and His Messenger, affirm the Names and the Attributes which Allah has affirmed for Himself in a manner befitting His majesty without Tahrif (distortion of the meaning), Ta`til (negation of the meaning or function of Allah's Attributes), Takyif (descriptive designation of Allah's Attributes), or Tamthil (likening Allah's Attributes to those of His Creation) and believe that Allah is Perfect in His Essence, His Names, His Attributes and His Deeds, with no peer, equal or rival. Allah (Glorified and Exalted be He) says in His Noble Book: ﴿Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One.﴾ ﴿"Allâh-us-Samad (السيد الذي يصمد إليه في الحاجات) [Allâh the Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks)].﴾ ﴿"He begets not, nor was He begotten.﴾ ﴿"And there is none co-equal or comparable unto Him."﴾ .

One must believe that Allah is the Self-Sufficient, Who is similar to nothing and nothing is comparable to Him; Whom all creatures need, Who is Perfect in His Essence, Who neither begets nor was He begotten, and Whom none is co-equal or is similar to Him. Allah (Exalted be He) says: ﴿There is nothing like Him; and He is the All-Hearer, the All-Seer.﴾ And: ﴿Do you know of any who is similar to Him?﴾ And: ﴿So put not forward similitudes for Allâh (as there is nothing similar to Him, nor He resembles anything).﴾

There is nothing equal, comparable, or that can rival Allah (Exalted be He). He is Perfect in all things; His Knowledge, His Essence, His Wisdom, His Mercy, His Honor, His Power, and in all His Names which if one memorizes and acts accordingly, will allow them admission to

**(Part No. 1; Page No. 111)**

Jannah.

However, if the disobedient memorize and enumerate the Names of Allah, they will be subject to Allah's Will; if He wills, He may forgive them, and if He wills He may punish them and eventually admit them to Jannah after they are taken out of the Fire and are purified provided that they have died as Muslims believing in the Oneness of Allah. Allah (Glorified be He) says: ﴿If you avoid the great sins which you are forbidden to do, We shall expiate from you your (small) sins﴾

Major sins include all forms of Shirk, Kufr (disbelief), and the sins that were forbidden by Allah and their doers cursed, and warned of a severe punishment and Allah's Wrath. The servant to Allah, male and female, must shun them for Allah (Glorified be He) says: ﴿If you avoid the great sins which you are forbidden to do, We shall expiate from you your (small) sins﴾ i.e., the minor sins ﴿and admit you to a Noble Entrance (i.e. Paradise).﴾

The Prophet (peace be upon him) said: ﴿The Five (Obligatory Daily) Prayers, from one Jumu'ah (Friday Prayer) to the next and from one Ramadan to the next are expiation for (sins committed) in between, as long as major sins have been avoided.﴾ According to another narration: ﴿...so long as major sins are not committed.﴾ Major sins include Zina, theft, undutifulness to parents, severing the ties of kinship, consuming Riba, Ghibah, Namimah, fleeing during battle, and magic, in addition to other sins which Allah forbids.

Therefore, memorizing the Magnificent Names of Allah is one means of true happiness and being admitted into Jannah provided that one acts according to them, remains steadfast in obeying Allah and His Messenger, and does not persist in committing major sins.

**Q: A questioner from Syria asks: How can I differentiate between Allah's Names and Attributes? May Allah reward you with the best!**

**A:** The Names of Allah are those which He has confirmed for Himself such as: Al-`Aziz (the Ever-Mighty), Al-Hakim (the Most Wise), Al-Qadir (the All Powerful), Al-Sami`(the All-Hearing), and Al-Basir (the All-Seeing) while His Attributes are like Al-Sam` (Hearing), Al-Basar (Sight), Al-`ilm (Knowledge), Al-Qudrah (Power), etc.

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## 39- All the Names of Allah are absolutely Perfect and Magnificent

**Q: What should Mu'mins (believers) believe with respect to the Attributes of Allah in a way that their belief is consistent with that of Salaf (the righteous predecessors)?**

**(Part No. 1; Page No. 113)**

**A:** Mu'mins should believe that the Attributes of Perfection belong to Allah Alone (Glorified and Exalted be He) and all His Names are absolutely Perfect and Magnificent. Allah (Glorified and Exalted be He) says: ﴿And (all) the Most Beautiful Names belong to Allâh﴾ Therefore, Mu'mins should believe in the perfection of Allah's Attributes in which there is no shortcoming whatsoever and that none is comparable or similar to Him. Allah (Glorified be He) says: ﴿"And there is none co-equal or comparable unto Him."﴾ And: ﴿There is nothing like Him; and He is the All-Hearer, the All-Seer.﴾ And: ﴿Do you know of any who is similar to Him?﴾ and ﴿Then do not set up rivals unto Allâh (in worship)﴾.

Every male and female Mu'min should believe that to Allah belongs the absolutely Perfect and Magnificent Names and Sublime Attributes such as, Good Pleasure, Anger, Mercy, Benevolence, Bounty, Generosity, and Glory which are free from any imperfection. They should also believe that Allah is the only One worthy of worship and that He is the Most Wise, the All-Knowing, etc.

The Attributes which Allah has ascribed to Himself are Perfect. He (Glorified and Exalted be He) is the All-Knowing, the Most Wise and the Al-Mighty as He has described Himself. To Him belong the most Beautiful Names and their profound and perfect meanings. Nothing is equal, similar, or comparable to Him and for Him is the highest description.

**(Part No. 1; Page No. 114)**

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## 40- Description of the belief of Sahabah concerning the Names and Attributes of Allah

**Q: Your Eminence, what was the `Aqidah (belief) of Sahabah (Companions of the Prophet) concerning the Attributes of Allah, Tawhid (belief in the Oneness of Allah/ monotheism), Qur'an, resurrection and requital? May Allah reward you with the best!**

**A:** Praise be to Allah and peace and blessings be upon His Messenger, his family, his Companions, and those who follow in his footsteps. This is a vital and critical question. The Sahabah (may Allah be pleased with them) believed in the `Aqidah (creed) pointed out in the Noble Qur'an and the purified Sunnah (whatever is reported from the Prophet) of the Messenger of Allah (peace be upon him) regarding the Names and Attributes of Allah, resurrection and requital, etc.

The Prophet (peace be upon him) taught the Sahabah the `Aqidah that was revealed in the Qur'an: to believe in Allah (Glorified and Exalted be He) as their true Lord who is the Only One worthy of worship and devote all acts of worship to Him. Salah (Prayer), Du`a' (supplication), vows, prostration, and sacrificing, etc., should be only for Him. They believed that worship should be exclusively offered to Allah (Glorified and Exalted be He) and not to a messenger or an angel.

In Jahiliyyah (pre-Islamic time of ignorance), people used to worship, invoke, and seek the help of idols, trees, and stones. However, when Allah sent His Prophet Muhammad (peace be upon him) to guide them to Islam, they realized that devoting acts of worship to other than Allah is Batil (null and void) and major Shirk (associating others with Allah in His Divinity or worship), and that all kinds of worship should rather be dedicated to Allah alone.

**(Part No. 1; Page No. 115)**

They believed in the Names and Attributes of Allah as they were revealed without Takyif (descriptive designation of Allah's Attributes) or Tamthil (likening Allah's Attributes to those of His Creation). They also believed that Allah (Glorified and Exalted be He) is the All-Hearing, the All-Seeing, the All-Wise, the All-Knowing, the Most Merciful, the Most Beneficent who assumed Istiwa' (Allah's rising over the Throne in a manner that befits Him) above all His creation, and He is the Most High, the Most Great.

He is the Ever-Living, the Ever-Lasting, the One Who everything is at His disposal, the Ruler Who governs all of creation with order and balance, the Creator, and the Sustainer of all things Who has no peer, equal or counterpart. Allah (Glorified be He) says: ﴿Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One.﴾ ﴿"Allâh-us-Samad (السيد الذي يصمد إليه في الحاجات) [Allâh the Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks)].﴾ ﴿"He begets not, nor was He begotten.﴾ ﴿"And there is none co-equal or comparable unto Him."﴾ And: ﴿There is nothing like Him; and He is the All-Hearer, the All-Seer.﴾

This is the `Aqidah of the Sahabah regarding the Names and Attributes of Allah. They believed that Allah rose over His `Arsh (Allah's Throne) and is above all His Creation. He is the Most High, the Most Great. All righteous deeds are submitted to Him. Allah (Glorified and Exalted be He) says: ﴿To Him ascend (all) the goodly words, and the righteous deeds exalt it (i.e. the goodly words are not accepted by Allâh unless and until they are followed by good deeds)﴾ And: ﴿The angels and the Rûh [Jibrîl (Gabriel)] ascend to Him﴾ i.e. ascends or rises upwards.

Allah (Glorified and Exalted be He) says: ﴿So the judgement is only with Allâh, the Most High, the Most Great!﴾ And: ﴿And He is the Most High, the Most Great.﴾ .

**(Part No. 1; Page No. 116)**

Regarding `Isa (Jesus, peace be upon him) Allah says: ﴿I will take you and raise you to Myself﴾ And: ﴿But Allâh raised him ['Isâ (Jesus)] up (with his body and soul) unto Himself (and he عليه السلام is in the heavens).﴾

Allah rose over His `Arsh and is above His Creation. He is the Most High, the Sublime and the Owner of the `Arsh. Allah (Glorified be He) says, ﴿(He is Allâh) Owner of High Ranks and Degrees, the Owner of the Throne.﴾ Istiwa' means that Allah rose over the `Arsh in a manner befitting His Majesty. None of His Attributes such as His Istiwa' or His Speech is similar to that of His Creation. They believed that He, the Most High and the Sublime, rose over His `Arsh, but without determining the manner in which it took form.

Ahl-ul-Sunnah wal-Jama`ah (adherents to the Sunnah and the Muslim mainstream) who are the Sahabah and their followers do not question the 'how' of these Attributes. They believe that Allah rose over His `Arsh but they do not question the manner of His rising. They believe that He rose over it in a manner which only He (Glorified be He) knows. Thus, we do not know the manner in which His Attributes are manifested. We believe that He rose over His `Arsh, but we do not question the manner of His Istiwa`. He is the Most Merciful, the Most Beneficent, the Ever-Mighty, the All-Wise, the All-Hearing, and the All-seeing without Takyif.

We undoubtedly know that His Attributes are perfect. Nothing is similar or comparable to Him. Allah (Exalted be He) says: ﴿There is nothing like Him; and He is the All-Hearer, the All-Seer.﴾ It is impermissible to describe the manner or liken any of Allah's Attributes to those of His Creation. Thus, Al-Mushabbihah (those who liken Allah's Attributes to those of His Creation) and whoever follows suit is a Kafir (disbeliever) and belie Allah's statement: ﴿There is nothing like Him﴾ Anyone who denies Allah's Attributes such as the Jahmiyyah (a deviant Islamic sect denying some Attributes of Allah, claiming they are ascribed to people and cannot be ascribed to Allah) and those who negate their meanings such as Mu`tazilah (a deviant Islamic sect claiming that those who commit major sins are in a state between belief and disbelief) are Kafirs.

**(Part No. 1; Page No. 117)**

It is Wajib (obligatory) to affirm the Names and Attributes of Allah both in words and meaning as He is described by them.

Their meanings belong to Him (Glorified and Exalted be He). Allah is the Most High Who is Exalted above all, the Most Merciful Who manifests His Mercy upon all, the All Hearing Who hears, the All Seeing Who sees, etc. All His Attributes are perfect and He has no peer, equal or rival.

The Speech of Allah is revealed and not created. Thus, the Qur'an is the Word of Allah and not a creation. He spoke to Musa (Moses, peace be upon him), Muhammad (peace be upon him), and the angels. His Speech is true and is heard, but there is nothing like Him. Therefore, we hold the view that His Speech is like His Attributes; it is true but it is not similar to that of His Creation as it is One of His Attributes, such as His Hearing, Sight, Pleasure, Wrath, Mercy, etc.

It is Wajib on the Mukallaf (person meeting the conditions to be held legally accountable for their actions) to believe in the Names and Attributes of Allah and everything that was brought by Him and His Messenger (peace be upon him) without Tahrif (distortion of the meaning), Ta`til (negation of the meaning or function of Allah's Attributes), Takyif, Tamthil, and without adding or taking away anything thereof. Rather, one should affirm everything which Allah and His Messenger (peace be

upon him) have affirmed and deny that which Allah and His Messenger (peace be upon him) have denied.

This the `Aqidah of Ahl-ul-Sunnah wal-Jama`ah and the Sahabah. Those who altered the truth do not belong to the Sahabah or Ahl-ul-Sunnah such as: Jahmiyyah, Mu`tazilah, Rafidah (a Shi`ah group denying the caliphates of Abu Bakr Al-Siddiq and `Umar ibn Al-Khattab and making accusations against them and many other Companions of the Prophet), etc.

Ahl-ul-Sunnah wal-Jama`ah believe that Allah (Glorified and Exalted be He) has no partner and that "La ilaha illa Allah (there is no god but Allah)" means that none has the right to be worshipped except Allah who is the true Lord and has no partner. They also believe that His Names are all absolutely Perfect and Most Magnificent and all His Attributes are Highly Sublime.

He (Glorified and Exalted be He) is not like

**(Part No. 1; Page No. 118)**

His creation at all in any of His attributes. Therefore, it is Wajib upon every Mukallaf to follow in the footsteps of the Sahabah. They have to believe in the Oneness of Allah, be sincere towards Him and affirm that none has the right to be worshipped except Him Alone. They have also to believe in His Names and Attributes, in their truthfulness and that He (Glorified be He) has no counterpart or equal and must not compared to any of His Creation. Allah (Glorified and Exalted be He) says: ﴿There is nothing like Him; and He is the All-Hearer, the All-Seer.﴾ And: ﴿"And there is none co-equal or comparable unto Him."﴾ And: ﴿So put not forward similitudes for Allâh (as there is nothing similar to Him, nor He resembles anything).﴾ .

This is the true Religion of Allah which was preached by all the Messengers (peace be upon them all).

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## 41- `Aqidah of Ahl-ul-Sunnah wal-Jama`ah regarding the Names and Attributes of Allah

**Q: We would like Your Eminence to explain the `Aqidah (creed) of Ahl-ul-Sunnah wal-Jama`ah (adherents to the Sunnah and the Muslim mainstream) regarding the Names and Attributes of Allah. We have discussed this matter with our fellow brothers but each held a different view.**

**A:** Ahl-ul-Sunnah wal-Jama`ah believe in the Names and Attributes of Allah

**(Part No. 1; Page No. 119)**

as mentioned in the Qur'an and the Sunnah (whatever is reported from the Prophet) and accept all of them without Tahrif (distortion of the meaning), Ta`til (negation of the meaning or function of Allah's Attributes), Takyif (describing the manner of Allah's Attributes), or Tamthil (likening Allah's Attributes to those of His Creation). This is the view of Ahl-ul-Sunnah wal-Jama`ah, meaning the Sahabah (Companions of the Prophet) and those who follow them. They believe in the Names and Attributes of Allah mentioned in the Noble Qur'an and the Sahih (authentic) Sunnah and confirm them in a manner befitting Allah without Tahrif, Ta`til, Takyif, or Tamthil.

Therefore, Ahl-ul-Sunnah wal-Jama`ah do not distort, change or deny the Names and Attributes of Allah like the Jahmiyyah (a deviant Islamic sect denying some Attributes of Allah, claiming they are ascribed to people and cannot be ascribed to Allah) and Mu`tazilah (a deviant Islamic sect claiming that those who commit major sins are in a state between belief and disbelief). They do not liken any of Allah's Attributes to those of His Creatures and do not define the manner in which they take form. However, they accept them as revealed without Tahrif, Ta`til, Takyif, or Tamthil. For example, Allah is described as the All-Merciful. However, He has mercy in a manner that suits Him which is unlike the mercy of His Creatures. We cannot perceive the form of such mercy. We accept His Attributes without addition or detraction.

Similarly, Allah is described with Istiwa' (Allah's rising over the Throne in a manner that befitting His Majesty) ﴿The Most Gracious (Allâh) rose over (Istawâ) the (Mighty) Throne (in a manner that suits His Majesty).﴾ Only He knows the manner in which He rose over His `Arsh (Allah's Throne). We do not say as the Jahmiyyah who interpret the word Istiwa' to mean Istila' (subjugation). Rather, we believe that Istiwa' means that He rose over and exalted Himself above His `Arsh in a manner that suits Him and which is unlike Istiwa' of His Creatures and which none save Him knows its manner.

Similarly, Allah (Glorified and Exalted be He) becomes angry with those who disobey and violate His Commands,

**(Part No. 1; Page No. 120)**

but His Wrath differs from that of His Creatures. We do not question the 'how' of His Attributes, but we believe that they take a form that befits Him and which is not similar to that of His Creatures. Allah (Glorified be He) says: ﴿There is nothing like Him; and He is the All-Hearer, the All-Seer.﴾, ﴿"And there is none co-equal or comparable unto Him."﴾ And: ﴿Then do not set up rivals unto Allâh (in worship)﴾

Allah provides, withholds, likes and dislikes in a manner that befits Him as these Attributes are unlike the characteristics of His Creatures. Allah's Face, Hand, Foot, Hearing, and Sight are different from those of His Creatures.

Allah has a Face, Hand, Hearing, and Eyes that befit Him. Therefore, His Attributes (Glorified and Exalted be He) do not resemble any of His Creatures. Allah (Glorified and Exalted be He) says: ﴿There is nothing like Him; and He is the All-Hearer, the All-Seer.﴾ Allah describes Himself as the All-Hearing, the All-Seeing, the Almighty, and the Ever-Wise Whose Hands are widely outstretched. The Prophet (peace be upon him) stated: ((The people will be thrown into the Hellfire and it will keep on saying, 'Is there any more?' until the Superb Potentate of puts His Foot into it, whereupon its different sides will come close to each other, and it will say, 'Qat! Qat!')) (that is, enough! enough!)

**(Part No. 1; Page No. 121)**

Therefore, we confirm and believe in all the Attributes of Allah in a manner that befits Him without Tahrif, Ta`til, Takyif, or Tamthil. He has confirmed them Himself and none knows the manner in which they take form save Him. Allah (Glorified and Exalted be He) says: ﴿There is nothing like Him; and He is the All-Hearer, the All-Seer.﴾

When Malik ibn Anas (may Allah be merciful with him) was asked about Istiwa', he replied, "Istiwa' is well-known; its form is unknown; it is Wajib (obligatory) to believe in it, and questioning it is Bid`ah (innovation in religion)."

This is the same view of Sufyan At-Thawri, Ibn Ma`in, Al-Awza`i, Imam Ahmad Ibn Hanbal, Imam Ishaq Ibn Rahway, other Imams of the Salaf (righteous predecessors) , the Sahabah, and the Tabi`un (Followers, the generation after the Companions of the Prophet). They neither liken Allah's Attributes to those of His Creatures, nor do they question them. In fact, they corroborate them in a manner that suits Him without Tahrif, Ta`til, Takyif, or Tamthil. Allah (Glorified be He) says: ﴿There is nothing like Him; and He is the All-Hearer, the All-Seer.﴾

**(Part No. 1; Page No. 122)**

**Q: What is the Madh-hab (School of Jurisprudence) of** Ahl-ul-Sunnah wal-Jama`ah **regarding the Names and Attributes of Allah? What is the difference between Allah's Names and Attributes?**

**A:** Ahl-ul-Sunnah wal-Jama`ah affirm and accept the Names and Attributes of Allah in a manner that suits Him (Glorified and Exalted be He) without Tahrif, Ta`til, Takyif, or Tamthil. Allah (Glorified be He) says: ﴿There is nothing like Him; and He is the All-Hearer, the All-Seer.﴾ And: ﴿And (all) the Most Beautiful Names belong to Allâh, so call on Him by them﴾

Allah has Names and Attributes with which He has referred to Himself. We must affirm and accept them as revealed. He is Ar-Rahim (the Ever-Merciful), Al-Aziz (the Almighty), Al-Qadir (the Omnipotent), As-Sami` (the All-Hearing), Al-Basir (the All-Seeing), Ar-Ra'uf (the Ever-Compassionate), Al-Ghafur (Ever-Forgiving), Al-`Alim (the All-Knowing), etc. These Names should be attributed to Allah in a manner that befits Him without Tahrif, Ta`til, or Takyif.

We should not question the manner in which Allah's Attributes take form for Allah (Exalted be He) says: ﴿There is nothing like Him; and He is the All-Hearer, the All-Seer.﴾ A man asked Imam Malik Ibn Anas (may Allah be merciful with him): "O Abu Abdullah! How did Allah, the All-Merciful, rise over `Arsh? Imam Malik

**(Part No. 1; Page No. 123)**

(may Allah be merciful with him) replied, "Istiwa' is well-known; its form is unknown; it is Wajib to believe in it and questioning it is Bid`ah."

The same meaning was reported from Rabi`ah Ibn Abu Abdur-Rahman, Malik's teacher, and also Umm-Salamah (may Allah be pleased with her). The meaning of Istiwa' is well-known ﴿The Most Gracious (Allâh) rose over (Istawâ) the (Mighty) Throne (in a manner that suits His Majesty).﴾ Allah (Glorified be He) says: ﴿Indeed, your Lord is Allâh, Who created the heavens and the earth in Six Days, and then He rose over (Istawâ) the Throne (really in a manner that suits His Majesty).﴾ In seven different places in the Qur'an, Allah (Glorified and Exalted be He) mentioned His rise over His `Arsh.

He has risen over it in a manner that suits Himself and which is not similar to the rising of any of His Creatures and in a manner that cannot be described. It should not be said He rose in such and such manner; rather it should be said that only Allah knows its form. Although Istiwa', or Allah's rising over His `Arsh, is a well-known matter and a fact, no one knows its form except Allah (Glorified and Exalted be He). This is the view of Ahl-ul-Sunnah (adherents to the Sunnah) including the Sahabah and those who follow them.

Allah's Istiwa', Mercy, Knowledge, and Power are all well-known but their forms are unknown. We must believe that Allah is Al-Sami`, Al-`Alim, Al-Hakim (the Ever-Wise), Ar-Ra'uf, Ar-Rahim (the Ever-Merciful), Al-Qadir, Al-Basir, and Al-Latif, etc. However, we do not know their form. We say: ﴿There is nothing like Him; and He is the All-Hearer, the All-Seer.﴾

**(Part No. 1; Page No. 124)**

Their meanings are true. Ar-Rahman, Al-`Alim, and Al-Qadir are from His Names while Al-Rahmah (Mercy), Al-`ilm (Knowledge), Al-Qudrah (Power) are from His Attributes. When supplicating a person may ask Allah by His Attributes by saying: Allahumma inni as'luka bi qudratika (O Allah! I ask You by Your Omnipotence) or Allahumma inni as'luka bi `ilmika (O Allah! I ask You by Your Knowledge).

One may also supplicate to Allah by His Names by saying: Allahumma inni as'luka bi-anaka Al-`Alim, Ar-Rahman (O Allah! I ask You the Omniscient and the All-Merciful). Allah (Exalted be He) says: ﴿And (all) the Most Beautiful Names belong to Allâh, so call on Him by them﴾ An Attribute conveys a meaning while a Name incorporates the Divine Essence and the meaning. For example, Ar-Rahman is a proper name that refers to Him and to His Attribute "Ar-Rahmah".

Likewise, Al-`Alim, Al-Sami`, Al-Basir are also proper names because they refer to Him and to His Attributes: His Knowledge, His Hearing, and His Seeing respectively.

Therefore, we should accept the Names and Attributes of Allah as revealed and confirm them to Him, as Ahl-ul-Sunnah wal-Jama`ah believe, in a manner that suits Him without Tahrif, Ta`til, Takyif, or Tamthil and in which He is distinct from His Creatures. Allah (Glorified be He) says: ﴿"And there is none co-equal or comparable unto Him."﴾ And: ﴿So put not forward similitudes for Allâh (as there is nothing similar to Him, nor He resembles anything).﴾ And: ﴿There is nothing like Him; and He is the All-Hearer, the All-Seer.﴾ Glorified and Exalted be He!

**(Part No. 1; Page No. 125)**

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## 42- Actions and Attributes of Allah

**Q: A person from Chad asks: Are the actions of Allah Qadimah (eternal) or Hadithah (adaptable) or both? And if both, how is this so? May Allah reward you with the best.**

**A:** Basically, the actions (or Attributes describing the Actions) of Allah (Glorified and Exalted be He) are Qadimah; He ever has always had His Attributes even before creating anything. Thus, Allah (Glorified and Exalted be He) has been, is and will always be the Creator. At all times He is the One able to do all that He wills. He does what He wills at the time He wills. But His Actions come to pass in relation to the conditions of His Creation. To illustrate this, Allah created Adam from nothingness. Likewise, He created the Angels, heavens, the earth, and everything else. Thus, we know that Allah is the Creator at all times, but He "creates" when He wills.

Another example, Allah was pleased with the believers of the past and He will be so with those of the future; Allah was angry with the disbelievers among the people of the past and he will be so with the disbelievers that will come. Thus, the basic characteristics of Allah's Action and Attributes are Qadimah.

The Attributes of Allah may be divided into two main categories:

The first category is Sifat Dhatiyah (Allah's Intrinsic and Essential Attributes), such as knowledge, hearing, sight, etc. These are the Attributes which do not cease to exist nor will ever cease to be descriptive of Him [Note: There is no similarity between Allah's Attributes and that of His Creatures]. Thus, Allah (Glorified be He) has been and will always be described as the All-Hearer, the All-Seer, the All-Knower, the All-Powerful, etc. The second category is Sifat Fi`liyah, and these are the Attributes, which describe the actions of Allah and are connected to His Mashi'ah (Will) in relation to the variable nature of His Creation. For instance, Allah (Glorified be He) created the heavens and the earth, Adam, Paradise, and Hellfire, etc., after they were all nothing.

The creation of all of them is subject to time, that is, it happens at an appropriate time. This does not deny the fact that Allah (Glorified be He) is the 'Khaliq' (Creator of all things), the Omnipotent over all things, etc. These Attributes are originally intrinsic of Allah, but Allah does whatever He wills at the time He wills. In the Qur'an, Allah (Exalted be He) says about Himself:

**(Part No. 1; Page No. 126)**

﴿Verily, (O Muhammad صلى الله عليه وسلم) the Seizure (punishment) of your Lord is severe and painful. [See V.11:102].﴾ ﴿Verily, He it is Who begins (punishment) and repeats (punishment in the Hereafter) (or originates the creation of everything, and then repeats it on the Day of Resurrection).﴾ ﴿And He is Oft-Forgiving, full of love (towards the pious who are real true believers of Islâmic Monotheism),﴾ ﴿Owner of the throne, the Glorious,﴾ ﴿(He is the) Doer of whatsoever He intends (or wills).﴾ Also, He (Glorified be He) says about Himself: ﴿Verily, Allâh does what He wills.﴾ Thus, Allah (Glorified be He) does what He wills, in the past and in the future. Allah is the Creator of all things at all times; He created and He is still creating, etc. He (Glorified be He) is the All-Powerful, the All-Knower, the Ever-Living, the One Who sustains and protects all that exists, the All-Hearer, the All-Seer,...etc.

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## 43- Is believing in Istiwa' obligatory?

**Q: A fellow Muslim asked me where Allah is. I replied that He is above the heavens. He said: "What do you say about Allah's Saying: ﴿His Kursî extends over the heavens and the earth﴾ ?" and he mentioned several other Ayahs (Qur'anic Verses) to that effect. He added that if we say that Allah is above the heavens, we would be determining a specific direction for Him. Respected Shaykh, what is your opinion in this regard? Are these questions among the ones we are forbidden to ask?**

**A:** You have given the correct answer. When the Prophet (peace be upon him) was asked the same question, he (peace be upon him) said that Allah (Glorified and Exalted be He) is above heaven and is exalted above His Creation.

**(Part No. 1; Page No. 127)**

Allah (Exalted and Glorified be He) says: ﴿Do you feel secure that He, Who is over the heaven (Allâh), will not cause the earth to sink with you, and then it should quake?﴾ ﴿Or do you feel secure that He, Who is over the heaven (Allâh), will not send against you a violent whirlwind? Then you shall know how (terrible) has been My Warning.﴾ And: ﴿The Most Gracious (Allâh) rose over (Istawâ) the (Mighty) Throne (in a manner that suits His Majesty).﴾ And: ﴿Indeed, your Lord is Allâh, Who created the heavens and the earth in Six Days, and then He rose over (Istawâ) the Throne (really in a manner that suits His Majesty).﴾

Allah (Glorified and Exalted be He) is high, over the `Arsh (Allah's Throne), and above all His Creation, according to all scholars of Ahl-ul-Sunnah (adherents to the Sunnah). Ahl-ul-Sunnah wal-Jama`ah (adherents to the Sunnah and the Muslim mainstream, may Allah be merciful to them) unanimously agreed that Allah is above the heavens, over the `Arsh, and exalted above all His Creation. This was reported from the Messenger of Allah (peace be upon him), the Sahabah (Companions of the Prophet), and those who follow them in righteousness, and is in accordance with what was revealed in the Noble Qur'an.

When one of the Sahabah wanted to set free his female slave, he brought her to the Prophet (peace be upon him). ﴿The Messenger of Allah (peace be upon him) asked her: "Where is Allah?" She said: "Above the heavens." He asked: "Who am I?" She said: "The Messenger of Allah." So he said to her master: "Set her free, for she is a believer."﴾ (Related by Muslim in his Sahih) The Messenger (peace be upon him) approved the reply given by the slave girl, which is the same as yours.

Her belief that Allah is above the heavens shows her

**(Part No. 1; Page No. 128)**

faithful and sincere worship and her belief in His Oneness. This also shows that she believes in Him and His Exaltedness above all His Creation, and shows her belief in the Messenger of Allah, Muhammad (peace be upon him) since she said: "You are the Messenger of Allah."

As for Allah's Saying: ﴿His Kursî extends over the heavens and the earth﴾ this does not contradict the

saying that He is above the heavens, because the Kursy (Allah's Chair) is above the heavens and the `Arsh is above the Kursy and Allah is above the `Arsh and all of creation.

There is nothing wrong with determining a specific direction for Allah as long as it is high, because Allah is above the heavens. However, Muslim scholastic theologians and the Mubtadi`s (those who introduce innovations in religion) do not determine a specific direction for Him. This matter has to be discussed in detail. For if they mean that Allah is neither within the heavens nor within the earth, they are on the correct path.

But if they do not affirm the attribute of Highness to Allah, this is Batil (null and void) and contradicts the evidence from the Book of Allah, the Sunnah of His Messenger (peace be upon him), and the Ijma` (consensus of scholars) of the Salaf (righteous predecessors). Muslim scholars unanimously agreed that Allah is above the heavens and over the `Arsh and all of creation. He is high and exalted above heaven and all His Creation.

It is to be noted that asking such questions is not Bid`ah (innovation in religion) and is not forbidden. People should know the answers to these questions and some people already know them such as, for instance, when the Prophet (peace be upon him) asked the female slave: "Where is Allah?" And also when a man asked him (peace be upon him): "Where is our Lord?" The Prophet answered him by saying that He (Glorified and Exalted be He) is high, above the heavens, over His `Arsh, and

**(Part No. 1; Page No. 129)**

above His Creation and is neither on the earth, within the earth, or within the heavens. Anyone who says that Allah is within the earth or that He is everywhere, like the Jahmiyyah (a deviant Islamic sect denying some Attributes of Allah, claiming they are ascribed to people and cannot be ascribed to Allah), Mu`tazilah (a deviant Islamic sect claiming that those who commit major sins are in a state between belief and disbelief), and the like is a Kafir (disbeliever) according to Ahl-ul-Sunnah wal-Jama`ah. For such a person is belying Allah and His Messenger who informed that He (Glorified and Exalted be He) is over the `Arsh. It is obligatory to believe that Allah is over the `Arsh, exalted above all His Creation, and is high above the heavens. It is noteworthy that the word As-Sama' (heavens) means elevation. The word As-Sama' in the Arabic language may refer to elevation or the structure of heaven. Allah (Exalted be He) exists high above all of creation. When saying: Allah fi As-Sama' (Allah is above heavens), the letter (fi) here means 'above' and the word As-Sama' refers to the structure of heaven. Allah (Exalted be He) says: ﴿So travel freely (O Mushrikûn - See V.2:105) throughout the land﴾ (i.e. above earth.) Allah reports that Pharaoh said: ﴿and I will surely crucify you on the trunks of date-palms﴾ "Wa La'usallibannakum "fi" judhu`i an-nakhl" Here, (fi) means 'on' not 'in'. Thus, there is no contradiction between saying that Allah is above the heavens and saying that He is high, for calling elevation As-Sama' is known in the Arabic language. Allah exists high above the heavens and all of creation and has risen over the `Arsh. Anyone who says that Allah exists up high means that He is above the structure of heaven. Undoubtedly, Allah (Glorified and Exalted be He) is exalted above the heavens and all of creation, and has risen over His `Arsh.

Have glad tidings, you are on the right creed. Alhamdu lillah (All praise is due to Allah) Who guided you and do not pay attention to the views of those who have gone astray.

**(Part No. 1; Page No. 130)**

You are on the right path in believing that Allah (Glorified and Exalted be He) is above the heavens, over the `Arsh, exalted above all of creation, and encompasses all things with His Knowledge. His Attributes (Glorified and Exalted be He) do not resemble any of His Creatures. He is in no need of the `Arsh or the heavens, for indeed He is the Self Sufficient, but they are in need of Him. He created the `Arsh, the Kursy, and the heavens, and keeps firm hold of them. Allah (Glorified and Exalted be He) says: ﴿And among His Signs is that the heaven and the earth stand by His Command.﴾ And: ﴿Verily,

Allâh grasps the heavens and the earth lest they should move away from their places) Were it not for Allah holding firm the heavens, the `Arsh, and such creation, they would have been destroyed. Yet, He (Glorified and Exalted be He) created them and will keep firm hold of them until the Day of Resurrection. On this day, their status will change. Allah (Glorified and Exalted be He) is the All-Powerful, and the All-Knower. He is above all His Creation. All His Attributes are sublime and all His Names are magnificent.

It is obligatory upon the scholars and the believers to affirm the Attributes of Allah as He and His Messenger (peace be upon him) have ascribed them to Himself without Tahrif (distortion of the meaning), Ta`til (negation of the meaning or function of Allah's Attributes), Takyif (descriptive designation of Allah's Attributes), or Tamthil (likening Allah's Attributes to those of His Creation). Muslims should believe that there is nothing like Him, and that He is the All-Hearer, the All-Seer.

**(Part No. 1; Page No. 131)**

**Q: A questioner from Sudan says: In one of the Friday Khutbahs (sermons) my husband said that Allah is above the heavens, over the `Arsh, and that Allah is distinct from His Creation and is above the seventh heaven. Some people disapproved of and criticized what he said. What is your opinion regarding this matter? May Allah reward you with the best.**

**A:** Your husband has hit the mark and has told the truth. Indeed, Allah (Glorified and Exalted be He) is above the `Arsh, the heavens, and all of creation. He (Glorified and Exalted be He) said: (Indeed, your Lord is Allâh, Who created the heavens and the earth in Six Days, and then He rose over (Istawâ) the Throne (really in a manner that suits His Majesty).) Istiwa' (Allah's rising over the Throne in a manner that befits Him) means elevation and highness. Allah rose over His `Arsh, and His Knowledge encompasses everything, according to the creed of Ahl-ul-Sunnah wal-Jama`ah (adherents to the Sunnah and the Muslim mainstream). All the messengers (peace be upon them), including our Prophet Muhammad (peace be upon him) and his Sahabah (Companions of the Prophet, may Allah be pleased with them), believe that Allah is high, over the `Arsh, exalted above all of creation, and encompasses everything with His Knowledge. Allah (Glorified and Exalted be He) says: (So the judgement is only with Allâh, the Most High, the Most Great!) And: (And He is the Most High, the Most Great.) Allah has the attribute of absolute highness and elevation from every perspective:

**(Part No. 1; Page No. 132)**

His Essence, Esteem, Sovereignty, and Subjugation. Allah is above the `Arsh and all of creation. He rose over the `Arsh in a manner that befits His Majesty and Greatness. Allah (Exalted be He) says: (The Most Gracious (Allâh) rose over (Istawâ) the (Mighty) Throne (in a manner that suits His Majesty).) Allah mentioned this issue in seven different Ayahs in His Noble Book.

Every Muslim, male and female, should believe in Allah's Loftiness and accept all His Attributes as were mentioned without Tahrif, Ta`til, Takyif, or Tamthil. Denying Istiwa' is the creed of Jahmiyyah (a deviant Islamic sect denying some Attributes of Allah, claiming they are ascribed to people and cannot be ascribed to Allah) the people of Bid`ah (innovation in religion). It is obligatory on all Muslims to believe in Istiwa' as it was mentioned in the Qur'an and to follow the way of Ahl-ul-Sunnah (adherents to the Sunnah) in affirming Allah's Highness over all of creation, the seventh heaven, and the `Arsh. It is worth mentioning that the `Arsh is above the Kursy (Allah's Chair) and the water. The distance between the Kursy and the water is like the distance between the heavens and the earth. Thus, the Kursy is located between the `Arsh and the water. Moreover, the `Arsh is the roof over all of creation and Allah (Glorified and Exalted be He) is above it and above all of

creation. Allah (Glorified be He) says: ﴿Indeed your Lord is Allâh, Who created the heavens and the earth in Six Days, and then He rose over (Istawâ) the Throne (really in a manner that suits His Majesty). He brings the night as a cover over the day, seeking it rapidly, and (He created) the sun, the moon, the stars subjected to His Command. Surely, His is the Creation and Commandment. Blessed is Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists)!﴾ And: ﴿The Most Gracious (Allâh) rose over (Istawâ) the (Mighty) Throne (in a manner that suits His Majesty).﴾

**(Part No. 1; Page No. 133)**

He also says: ﴿Then He (Istawâ ) rose over the Throne (in a manner that suits His Majesty). The Most Gracious (Allâh)! Ask Him (O Prophet Muhammad صلى الله عليه وسلم , concerning His Qualities: His rising over His Throne, His creations, etc.), as He is Al-Khabîr (The All-Knower of everything i.e. Allâh).﴾ There are seven Ayahs of the Qur'an that indicate Allah's Loftiness, Highness, and Istiwa' over the `Arsh. Hence, those who criticized your husband are mistaken, as their opinion conforms to the view of the people of Bid`ah and differs from that of Ahl-ul-Sunnah (adherents to the Sunnah). In saying that Allah is above the `Arsh, the heavens, and all of creation, your husband conformed to the view of Ahl-ul-Sunnah and the evidence from the Qur'an and the Sunnah and contradicted the opinion of the people of Bid`ah. I ask Allah to grant you, your husband, and all Muslims success, guidance, and uprightness.

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## 44- Meaning of Allah's `Arsh

**Q: What is the meaning of Allah's `Arsh (Allah's Throne)?**

**A:** According to Muslim scholars, and the Arabic language, `Arsh means a throne or a throne belonging to a king. The `Arsh of Allah is an extremely large and great Throne; it is the greatest thing created by Allah. It has four legs, and is carried by Angles. Allah (Glorified and Exalted be He) is above the `Arsh as He (Glorified and Exalted be He) says about Himself: ﴿The Most Gracious (Allâh) rose over (Istawâ) the (Mighty) Throne (in a manner that suits His Majesty).﴾ And: ﴿Indeed, your Lord is Allâh, Who created the heavens and the earth in Six Days, and then He rose over (Istawâ) the Throne (really in a manner that suits His Majesty).﴾

**(Part No. 1; Page No. 134)**

Thus, it is a significantly large `Arsh; none knows how great the size of its magnificence is except Allah (Glorified and Exalted be He) Who created it (but we are told by the Prophet that it is very large). This `Arsh is like a dome stretching over the entire universe; it is the ceiling of the whole universe. It is also the ceiling of Paradise; nothing is above it except Allah (Glorified and Exalted be He). Thus, `Arsh in Arabic is a very large throne, and the thrones of kings are called `Arsh. It is mentioned in the Qur'an that the hoopoe told Sulayman (Solomon) that Bilqis (the Queen of Saba [or Sheba] in Yemen, who ruled during the lifetime of Prophet Sulayman): ﴿and she has a great throne.﴾ Yet, Allah's `Arsh is unique; there is no similarity between Allah's `Arsh and those of His Creatures. In general, we know from Arabic that `Arsh is a generic name standing for a throne. However, none knows the essence, nature, substance, or greatness of Allah's `Arsh except Allah Himself (Glorified and Exalted be He). Yet, authentic Hadiths of the Prophet (peace be upon him) are our authority in this matter. If an authentic Hadith mentions something about it, we must believe it, and accept it without doubt. The Prophet (peace be upon him) does not utter any untruth. Thus, we must believe in what we are told about the `Arsh in the Qur'an and the authentic Hadiths without further questions. There is no authentic Hadith to tell us what it is made of. However, it is established that it is a very large, and great `Arsh created by Allah and carried by some Angels. Allah (Glorified and Exalted be He) says: ﴿And the angels will be on its sides, and eight angels will, that Day, bear the Throne of your Lord above them.﴾ The day meant here is the Day of Resurrection.

However, it is known from the Hadiths that four Angels carry the `Arsh now, and on the Day of Resurrection they will be eight Angels. It is reported that Umayah ibn Abu Al-Salt composed a poem, which the Prophet approved, to this effect, namely that four Angels carry the `Arsh of Allah (Glorified and Exalted be He) now. It reads:

**On the right side, one in the shape of a man, and the other in the shape of an ox**

**On the left side, one in the shape of a vulture, and the other in the shape of a lion**

This means that now four Angels carry the `Arsh; one in the shape of a man,

**(Part No. 1; Page No. 135)**

another in the shape of an oxen, the third in the shape of a vulture, and the fourth in the shape of a lion. These four Angels were created by Allah (Glorified and Exalted be He) exclusively to bear the `Arsh. Yet, it is reported on the authority of Al-`Abbas ibn `Abdul Muttalib that on the Day of Resurrection eight Angels in the shapes of ibexes will carry the `Arsh. These Angels are so giant, and extremely tall. However, this Hadith has some weakness in relation to its chain of narrators. But, another evidence for this is the Qur'anic verse mentioned above, that is ﴿And the angels will be on its sides, and eight angels will, that Day, bear the Throne of your Lord above them.﴾ which states that this will be on the Day of Resurrection. To sum up, they are now four angels, and on the Day of Resurrection they shall be eight. Allah (Glorified be He) is the One sought for help, and He knows best.

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# Doctrine of Ahl-ul-Sunnah wal-Jama`ah regarding Allah's Attribute of Highness

**Q: A questioner from Al-Hawtah asks: What is the doctrine of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body) regarding Allah's Attribute of `Uluw (Highness)?**

**A:** Ahl-ul-Sunnah wal-Jama`ah believe in Allah's Attribute of Highness. They believe that Allah (Glorified be He) rose over His Throne and is high above all His creation. Allah (Glorified and Exalted be He) states: ﴿So the judgement is only with Allâh, the Most High, the Most Great!﴾, ﴿and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great.﴾ and: ﴿Indeed, your Lord is Allâh, Who created the heavens and the earth in Six Days, and then He rose over (Istawâ) the Throne (really in a manner that suits His Majesty).﴾

**(Part No. 1; Page No. 136)**

He (Glorified be He) states: ﴿The Most Gracious (Allâh) rose over (Istawâ) the (Mighty) Throne (in a manner that suits His Majesty).﴾ and: ﴿To Him ascend (all) the goodly words, and the righteous deeds exalt it (i.e. the goodly words are not accepted by Allâh unless and until they are followed by good deeds)﴾ in addition to other Ayahs (Qur'anic verses) to the same effect. Ahl-ul-Sunnah wal-Jama`ah firmly believe that Allah rose over His Throne and is exalted above His creation. Alhamdu lillah [All praise is due to Allah], there is no difference of opinion between them in this regard.

**Q: A questioner from Chad asks: Where is Allah? Is He over His `Arsh (Throne) or is He everywhere? What is the ruling on one who claims that Allah is everywhere?**

**A:** Allah (Exalted be He) rose over His `Arsh and is high above His creation, according to Ahl-ul-Sunnah wal-Jama`ah. All the messengers (peace be upon them) taught that Allah rose over His `Arsh and is above all the Creation. Allah (Exalted be He) states: ﴿The Most Gracious (Allâh) rose over (Istawâ) the (Mighty) Throne (in a manner that suits His Majesty).﴾, ﴿Do you feel secure that He, Who is over the heaven (Allâh)﴾, ﴿To Him ascend (all) the goodly words, and the righteous deeds exalt it (i.e. the goodly words are not accepted by Allâh unless and until they are followed by good deeds)﴾ and: ﴿The angels and the Rûh [Jibrîl (Gabriel)] ascend to Him in a Day the measure whereof is fifty thousand years.﴾

**(Part No. 1; Page No. 137)**

Allah (Glorified and Exalted be He) states: ﴿Indeed, your Lord is Allâh, Who created the heavens and the earth in Six Days, and then He rose over (Istawâ) the Throne (really in a manner that suits His Majesty).﴾ Allah mentioned in seven Ayahs that He (Exalted be He) is over the Throne. He rose over it in a manner befitting His Majesty as He is not like any of His creation in terms of Istiwa' (Allah's rising over the Throne in a manner that befits Him) or in any of His Attributes. Allah (Exalted be He) states: ﴿There is nothing like Him; and He is the All-Hearer, the All-Seer.﴾ He (Exalted be He) also: ﴿Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One﴾ ﴿"Allâh-us-Samad (السيد الذي

يصمد إليه في الحاجات) [Allâh the Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks)].) ("He begets not, nor was He begotten.) ("And there is none co-equal or comparable unto Him.") and (Do you know of any who is similar to Him?) This is a rhetorical question which indicates that none is similar or comparable to Him. One of the Sahabah (Companions of the Prophet) wanted to set free a bondmaid, so he brought her to the Prophet (peace be upon him). He (peace be upon him) asked her, ("Where is Allah?" She said: "In heaven" He asked, "Who am I?" She said, "The Messenger of Allah." So he said, "Free her, for she is a believer.") (Related by Muslim in his Sahih book of Hadith). When the Prophet (peace be upon him) asked the bondmaid about Allah, she replied that He is in Heaven, thereupon he (peace be upon him) said, ("Free her, for she is a believer.") This confirms the Attribute of Highness and that Allah rose over His `Arsh and above all the creation. This is the meaning of Allah's statement: (Do you feel secure that He, Who is over the heaven (Allâh), will not cause the earth to sink with you, and then it should quake?) , (Or do you feel secure that He, Who is over the heaven (Allâh), will not send against you a violent whirlwind? Then you shall know how (terrible) has been My Warning.)

**(Part No. 1; Page No. 138)**

This is mentioned in Surah Al-Mulk. Ahl-ul-Sunnah wal-Jama`ah, the Sahabah as well as the messengers (peace be upon them) unanimously agreed that Allah (Glorified and Exalted be He) is over the Throne. Allah (Glorified and Exalted be He) states: (And Fir'aun (Pharaoh) said: "O Hâmân! Build me a tower that I may arrive at the ways -) (The ways of the heavens, and I may look upon the Ilâh (God) of Mûsâ (Moses)) This indicates that Musa (Moses, peace be upon him) told Pharaoh that Allah is over the Throne and this is why the Pharaoh replied in this manner in the Ayah.

Whoever claims that Allah is everywhere and not above the creation is a Kafir (disbeliever) and belies Allah, His Messenger, and the Ijma` (consensus of scholars) of Ahl-ul-Sunnah wal-Jama`ah, and is like Jahmiyyah (a deviant Islamic sect denying some Attributes of Allah, claiming they are ascribed to people and cannot be ascribed to Allah), Mu`tazilah (a deviant Islamic sect claiming that those who commit major sins are in a state between belief and disbelief) and the like. They are worse in Kufr (disbelief) as they deny the Names and Attributes of Allah.

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## 46- Replying to question "where is Allah"?

**Q: When asked where Allah is, some say that He is everywhere. What is the Shar`y (Islamically lawful) correct reply to this question?**

**A:** It is Wajib (obligatory) upon whomever is asked where Allah is to give the same reply which the bondmaid gave to the Messenger of Allah (peace be upon him) when he asked her this question. A man who wanted to free his bondmaid brought her to the Messenger of Allah (peace be upon him).

**(Part No. 1; Page No. 139)**

The Prophet (peace be upon him) asked her: ("Where is Allah?" She said: "In the heavens" He asked, "Who am I?" She said, "The Messenger of Allah." He then said to her master: "Set her free, for she is a Mu'minah (female believer).") Therefore, it is Wajib upon whoever is asked where Allah is to say, "Allah is in the Heavens above the `Arsh (Allah's Throne)." Allah (Glorified and Exalted be He) says: (Do you feel secure that He, Who is over the heaven (Allâh)) And: (Or do you feel secure that He, Who is over the heaven (Allâh)) Allah is high above His `Arsh. He (Glorified and Exalted be He) says: (To Him ascend (all) the goodly words, and the righteous deeds exalt it (i.e. the goodly words are not accepted by Allâh unless and until they are followed by good deeds)), (The angels and the Rûh [Jibrîl (Gabriel)] ascend to Him) And: (The Most Gracious (Allâh) rose over (Istawâ) the (Mighty) Throne (in a manner that suits His Majesty).) And: (Indeed, your Lord is Allâh, Who created the heavens and the earth in Six Days, and then He rose over (Istawâ) the Throne (really in a manner that suits His Majesty).) In seven places of the Qur'an, Allah (Glorified and Exalted be He) mentioned that He has risen over His `Arsh. Ahl-ul-Sunnah wal-Jama`ah (adherents to the Sunnah and the Muslim mainstream), the Sahabah (Companions of the Prophet), Tabi`un (Followers, the generation after the Companions of the Prophet) and those who follow them in guidance believe that Allah (Glorified be He) rose over His `Arsh and is high above His Creatures in a manner that befits His Majesty and His Magnificence. They also believe that the Attributes of Allah are incomparable to any of the characteristics of His Creatures.

When anyone asks: Where is Allah? The answer should be that Allah is in the heavens above His `Arsh. This is the statement of

**(Part No. 1; Page No. 140)**

Ahl-ul-Sunnah wal-Jama`ah and is corroborated by the Noble Qur'an and the purified Sunnah.

Therefore, whoever holds the view that Allah is everywhere has belied Allah and His Messenger and is considered Kafir (disbeliever). They must be asked to repent; otherwise they will be subject to capital punishment. Therefore, a ruler must refer them to the Shari`ah court. If they repent to Allah, all good and well; otherwise they will be subject to capital punishment. Anyone who denies the fact that Allah is high above His `Arsh belies Allah and His Messenger (peace be upon him) and is considered Kafir and Murtad (apostate).

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## 47- Ruling on believing that "Allah is everywhere"

**Q: A questioner from Sudan asks: "Your Eminence, Shaykh, it is known that believing in Allah's Names, and Attributes, like Istiwa' (Allah's rising over the Throne in a manner that befits Him), is one of the conditions of sound Islamic `Aqidah (creed), but there are some people in some countries who believe that "Allah is everywhere". Can you give them a word of advice? Also, are they rendered Kafirs (disbelievers) if they die holding such belief? Please provide us with a detailed Fatwa (legal opinion issued by a qualified Muslim scholar)! May Allah reward you well!**

**A:** This issue is of great importance. Muslims should pay much attention to it. It is elaborated, and made clear by Allah

**(Part No. 1; Page No. 141)**

(Glorified and Exalted be He) in the Holy Qur'an that one should believe in Allah's being in the heavens, and in Istiwa' (Allah's rising over the Throne in a manner that befits Him). There are seven Ayahs (Qur'anic verses) that give evidence for Allah's (Glorified and Exalted be He) Istiwa' in a manner which befits His Majesty and Greatness: this manner does not resemble any of His Creatures. Allah says in Surah Al-'A`raf: ﴿Indeed your Lord is Allâh, Who created the heavens and the earth in Six Days, and then He rose over (Istawâ) the Throne (really in a manner that suits His Majesty). He brings the night as a cover over the day, seeking it rapidly, and (He created) the sun, the moon, the stars subjected to His Command. Surely, His is the Creation and Commandment. Blessed is Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists)!﴾ In Surah Taha, Allah (Exalted be He) says: ﴿The Most Gracious (Allâh) rose over (Istawâ) the (Mighty) Throne (in a manner that suits His Majesty).﴾ So, Ahl-ul-Sunnah wal-Jama`ah (adherents to the Sunnah and the Muslim mainstream) believe in what is mentioned in these Ayahs, namely, Allah's Istiwa' and loftiness in a manner that befits His Majesty, and Greatness. Allah (Exalted be He) says: ﴿So the judgement is only with Allâh, the Most High, the Most Great!﴾ Also, He (Glorified be He) says ﴿and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great.﴾ And: ﴿The angels and the Rûh [Jibrîl (Gabriel)] ascend to Him in a Day the measure whereof is fifty thousand years.﴾ And: ﴿To Him ascend (all) the goodly words, and the righteous deeds exalt it (i.e. the goodly words are not accepted by Allâh unless and until they are followed by good deeds)﴾ These are but a few of so many Ayahs which give evidence for Allah's 'Istiwa', and His Loftiness in the heavens above all His creations. This is saying adopted by Ahl-ul-Sunnah wal-Jama`ah. It is also what is brought forth by all prophet's (peace be upon them).

**(Part No. 1; Page No. 142)**

Moreover, as mentioned above, the Noble Qur'an, the Prophet's Sunnah (whatever is reported from the Prophet), and the Ijma` (consensus of scholars) of the Sahabah (Companions of the Prophet) and scholars support this.

A person who claims that Allah is everywhere is considered to be a Kafir, because of the denying the statement of Allah and that of His Messenger. Moreover, it is against the `Aqidah of Ahl-ul-Sunnah wal-Jama`ah. They should repent to Allah from this major sin and cease doing it, and believe in Allah's (Glorified be He) Istiwa', and His Loftiness above all His creation (without intermingling with them).

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## 48- Allah's Ma`iyyah

**Q: I have read many books on Tawhid (belief in the Oneness of Allah / monotheism). Would you recommend a book for us to read on the Names and Attributes of Allah and the creed of Ahl-ul-Sunnah wal-Jama`ah (adherents to the Sunnah and the Muslim mainstream) in this respect? Is it religiously acceptable to say: "Allahu ma`a Khalqihi bi `Ilmih wa bi Qudratih wa bi Iradtih [Allah (Glorified and Exalted be He) is with His Creation by His Knowledge, Power, and Will]", as the preposition letter 'Bi' (Lit. by) in Arabic entails extreme closeness? Please direct us regarding this matter.**

**A:** The Qur'an is the best and noblest Book that clarifies the Names and Attributes of Allah and acknowledges His Rights on His Servants. It is the last and final Revelation of Allah. It is the greatest, the most honorable, the best, and the most reliable Book for truth seekers. Verily, true guidance, clear proofs, and all goodness lie in the Qur'an.

**(Part No. 1; Page No. 143)**

The authentic Hadiths of the Messenger of Allah (peace be upon him), which were compiled and recorded in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) and the Sunan (Hadith compilations classified by jurisprudential themes) are also a great reference on this topic. Besides this, you may refer to books compiled by reliable scholars, which contain the sayings of the Salaf (righteous predecessors), such as the books written by the renowned Imams, such as Al-Muwatta' by Imam Malik, Al-Musnad by Imam Ahmad, and other books composed by distinguished scholars. These books relate the authentic Hadiths and the Athar (narrations from the Companions) of the Salaf. You may also refer to books on the Names and Attributes of Allah written by the followers of these scholars such as Kitab Al-Tawhid by Ibn Khuzaymah, Kitab Al-Sunnah by `Abdullah ibn Ahmad, Kitab Al-Darimy `Uthman ibn Sa`id that refutes the allegations of Bishr Al-Marisy, and other books of Sunnah. There are also some books written by Al-Bayhaqy, which are very useful in general though in some respects they are consistent with the views of Asha`irah (a Muslim group that bases its creedal issues, including the Attributes of Allah, on human logic as opposed to relying on the Qur'an and the Hadith) regarding the question of Ta'wil (allegorical interpretation). However, the reader should be careful of the Ta'wil and the deviations that these books contain. The books compiled by the Shaykh of Islam Ibn Taymiyyah, Ibn Al-Qayyim, and Al-Dhahaby, who are some of the most notable scholars of the seventh and the eighth centuries A.H., are very valuable in this regard. Shaykh of Islam lived between the seventh and the eighth centuries, while Ibn Al-Qayyim, Al-Dhahaby, and others were of the most recognized scholars of the eighth century. These scholars are pioneers of guidance and their books are very useful. There are also the books written by prominent scholars of Ahl-ul-Sunnah (adherents to the Sunnah) such as Al-Hafizh Ibn Kathir and Ibn Rajab. The late modern reformer, Shaykh of Islam Muhammad Ibn `Abdul-Wahhab (may Allah have mercy on him) also composed many books on the Sunnah during the twelfth century A.H., and he is one of the distinguished scholars of Ahl-ul-Sunnah. There are also the books written by his students and followers such as Shaykh `Abdul-Rahman ibn Hasan who wrote Fat-h Al-Majid, and Shaykh Sulayman ibn `Abdullah who wrote Taysir

**(Part No. 1; Page No. 144)**

Al-`Aziz Al-Hamid; both Shaykhs are the grandchildren of Shaykh Muhammad Ibn `Abdul-Wahhab. You may also refer to books that were composed by scholars who followed in the footsteps of Shaykh Muhammad in calling to the truth and affirming the Names and Attributes of Allah.

The Muslim should always follow and refer to the writings of the scholars who are known for their avowed adherence to and reverence of the Sunnah, and who follow in the footsteps of the righteous Salaf. Also, they should recommend and urge others to read the books that were written by the great advocates of the Sunnah who glorify Allah's Speech and the sayings of His Messenger (peace be upon him), and avoid the books written by the people of Bid`ah (innovation in religion). They should follow the path of the righteous Salaf, which is the correct path, and hold fast to their writings, whether they are Shafi`y, Maliky, Hanafy, Hanbaly, Zahiri, or not categorized under any particular Madh-hab (School of Jurisprudence).

According to the creed of Ahl-ul-Sunnah (adherents to the Sunnah), the Ma`iyyah (Allah's Being with His Creation) is true. Allah (Exalted be He) says: ﴿And He is with you (by His Knowledge) wheresoever you may be.﴾ He is with His Devout Servants, but in a particular way as this kind of Ma`iyyah means providing them with His Support, Protection, and Guardianship. An example of this kind of Ma`iyyah is when Allah (Exalted be He) told Musa (Moses) and Harun (Aaron): ﴿I am with you both, hearing and seeing.﴾ This means that He is helping, supporting, guarding, and protecting them against the evils of Pharoah. So when they both spoke and debated with

**(Part No. 1; Page No. 145)**

Pharoah, directed him to the truth, and did not fear the blame of anyone when it came to the Rights of Allah, Allah protected them from his plots.

Likewise, Allah (Exalted be He) says that Prophet Muhammad (peace be upon him) reassured his friend Abu Bakr when they were hiding in the cave: ﴿Be not sad (or afraid), surely Allâh is with us.﴾ Allah (Exalted be He) says: ﴿and be patient. Surely, Allâh is with those who are As-Sâbirûn (the patient).﴾ This is in addition to other Ayahs (Qur'anic verses) that reveal and confirm Allah's Ma`iyyah. The Arabic preposition, the letter "Bi", attached to Allah's Attributes, such as when saying Allahu ma`ana 'bi' Qudratih wa 'bi' `Ilmih (i.e. Allah is with us by His Power and Knowledge) does not contravene and oppose the sound `Aqidah (creed) of Muslims.

This means Allah (Exalted be He) is above His `Arsh (Allah's Throne) and above the seven heavens, and is not intermingling with His Creation. He (Exalted be He) is with us and managing our affairs by His Knowledge, Power, and Benevolence, as He knows our conditions and status. He is with His Godly Servants by His Guardianship and Protection, and with all people by His encompassing Knowledge, Power, and Control. Hence, the Arabic letters "Bi" and "Wa (lit. with)" and the word "Ma`a (lit. with)" do not necessary entail actual intermingling and extreme physical closeness; as they may refer to other connotations according to the context. For example, one may say: Sirtu Ma`a Zayd (i.e. I walked with Zayd), Safartu Ma`a Zhawjaty (I traveled with my wife), Safartu Bi Fulan (I traveled with so and so); Sirtu Wa Al-Qamar (I walked taking the moon as my guide); and Sirtu Bi Al-Shams (I enjoyed my walk in the sun). In all these examples, the meaning does not mean actual intermingling and direct contact.

**(Part No. 1; Page No. 146)**

The same can be said in relation to people with one another. One may say to his fellow: Ana ma`aka haythuma kunt (I am with you wherever you may be). This form of expression does not imply the sense of physical intermingling between people. Hence, it is more worthy not to be perceived in this sense in relation to Allah. In the early Muslim generation, people used to say: Fulan Ma`a Mu`awiyah

(so and so is with Mu`awiyah) i.e., he is one of Mu`awiyah's supporters, whether he is in the East or in the West. Also, Fulan Ma`a `Aly (so and so is with `Aly) means that he supports `Aly, even if so and so is not in Kufa ('Aly's residence) or a warrior in his army. It is also said: Fulan Ma`ahu Fulana (so and so is with so and so, i.e. so and so is married to so and so), although a long distance might separate them, and Al-Ra`y Ma`a Al-Ra`yah (the ruler is with his subjects). All these are examples of the relative sense of Ma`iyyah. If this sense of relative Ma`iyyah is perceivable in relation to humans, it can also be perceived in relation to the Creator, yet He does not intermingle with them. None of His Creation resembles Him and He (Exalted and Glorified be He) is distinct and incomparable in any respect to them (Exalted and Glorified be He).

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## 49- The Manner of Allah's Descent

**Q: The Prophet (peace be upon him) stated: "Our Lord descends during the last third of the night." Does Allah (Glorified and Exalted be He) descend? Or is it His Mercy that descends?**

**A:** It was stated in many Hadiths Mutawatir (a Hadith reported by a significant number of narrators throughout the chain of narration, whose agreement upon a lie is impossible) which were recorded in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) and other books of Hadith that Allah (Glorified and Exalted be He) descends to the lowest heaven every night. The Prophet (peace be upon him) stated: (Our Lord

**(Part No. 1; Page No. 147)**

descends every night to the lowest heaven during the last third of the night, and asks: 'Who is supplicating to Me that I may answer him? Who is asking (something) from Me that I may grant it to him? Who is asking Me for forgiveness that I may forgive him?) Allah states that He descends in a manner which none except He knows as none knows the manner of His Istiwa' (Allah's rising over the Throne in a manner that befits Him) except Him. He descends as He Wills and in a manner that befits His Majesty and which no one knows. We accept the fact of His Descending, but without Takyif (describing the manner of Allah's Attributes), Tamthil (likening Allah's Attributes to those of His Creation), or giving extra explanations. The Prophet (peace be upon him) stated: (Our Lord descends every night to the lowest heaven during the last third of the night, and asks: 'Who is supplicating to Me that I may answer him? Who is asking (something) from Me that I may grant it to him? Who is asking Me for forgiveness that I may forgive him?) In another wording: (Is there anyone who asks Me (something) that I may grant (it) to him? Is there anyone who supplicates to Me that I may answer him? Is there anyone who asks Me forgiveness that I may forgive him?) And: (Is there anyone who asks for forgiveness that he would be forgiven?)

It is Wajib (obligatory) on every Muslim to firmly and constantly believe that Allah descends in a manner that befits Him without Takyif. We say the same regarding Istiwa' as it is known, but its manner is unknown. The Imams of the Salaf (righteous predecessors) such as Malik, Rabi`ah ibn Abu `Abdul-Rahman

**(Part No. 1; Page No. 148)**

from his shaykh, Sufyan At-Thawry, Al-Awza`y, Ahmad ibn Hanbal as well as others held the view that His rising over the `Arsh (Throne) and His descent every night are in a manner that befits His Majesty without Takyif. His Istiwa' is well-known, its manner is unknown, believing in it is Wajib, and asking about it is Bid`ah (innovation in religion).

Allah's Pleasure and Displeasure are incomparable to those of His Creatures. Likewise, His Hearing, His Seeing, and the rest of His Attributes are not similar to the characteristics of human beings. We affirm all His Attributes in a manner that befits Him and we do not compare them to any of His Creatures. Allah (Exalted be He) says: (There is nothing like Him; and He is the All-Hearer, the All-

Seer.) This is the view of Ahl-ul-Sunnah wal-Jama`ah (adherents to the Sunnah and the Muslim mainstream) who are Sahabah (the Companions of the Prophet) and those who follow them in guidance until the Day of Resurrection.

**(Part No. 1; Page No. 149)**

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## 50- Difference between Al-Sabr and Al-Hilm

**Q: What is the difference between Al-Hilm (forbearance) and Al-Sabr (patience), which is one of Allah's Attributes?**

**A:** Al-Hilm is to delay the punishment for a servant (granting them respite so that they may repent from their sins). Allah (Glorified and Exalted be He) is described as Al-Halim (the All-Forbearing) and the Patient as narrated in the following Hadith Sahih (authentic Hadith): (None is more patient over offending words (he hears) than Allah. They ascribe a son to Him whereas He gives and provides them with sustenance.) Al-Sabr is the delay of imposing the punishments. Although many people are transgressors, unjust, and commit Shirk (associating others with Allah in His Divinity or worship), Allah does not hasten their punishment. Allah (Exalted be He) says: (And most of mankind will not believe even if you desire it eagerly.) And: (And if you obey most of those on the earth, they will mislead you far away from Allâh's Path.) He gives them respite, as He (Glorified and Exalted be He) says, (Consider not that Allâh is unaware of that which the Zâlimûn (polytheists, wrong-doers) do, but He gives them respite up to a Day when the eyes will stare in horror.) This Ayah combines both characteristics: patience and forbearance.

(Part No. 1; Page No. 150)

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## 51- Allah's Speech (Exalted be He) to Musa (peace be upon him)

**Q- How many times did Allah speak to Musa (Moses, peace be upon him)? Did He speak to him at the same place where He first spoke to him, if this happened more than once?**

**A:** Allah knows best, Allah (Exalted be He) says: ﴿and to Mûsâ (Moses) Allâh spoke directly.﴾ As for the number of times; Allah (Exalted be He) knows that best, as I do not know about the number of times.

**Q: A listener is asking: In what language will Allah (Glorified and Exalted be He) speak to His Servants on the Day of Resurrection? Please clarify this to us. May Allah reward you well.**

**A:** The apparent meaning of the texts reported from the Prophet (peace be upon him) indicates that Allah will address people in Arabic, and He (may He be Exalted and Glorified) knows best.

At the same time, I do not know why He might not talk in any other language, He is Able to do anything (Glorified and Exalted be He), knows all languages as He knows everything. Nothing can be concealed from Him (may He be Exalted and Glorified). However, the apparent meaning of the texts indicates that He will address people in Arabic on the Day of Resurrection, and that the dwellers of Jannah (paradise) will communicate in this well-known language. Likewise Allah (Exalted be He) will speak to them, as apparent

**(Part No. 1; Page No. 151)**

in the meaning of the texts. He (Glorified be He) knows everything, and is Able to do anything, as He knows all languages and all about their society and will reward them (may He be Exalted and Glorified) with what they deserve.

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## 52 The Qur'an is the Word of Allah and is not created

**Q: One of our listeners writes: Our brother who is a knowledge-seeker from Jeddah has some concerns and this is one of them. He says: Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body) are known for their position that the Qur'an is the Word of Allah which was revealed and not created. It originated from Him and to Him it will return. Regarding the letters with which the Qur'an was written: Are they not created? Are they Arabic letters? Was the Qur'an written in Al-Lawh Al-Mahfuzh (the Preserved Tablet) with these letters, or were they developed by the Arabs? Please clarify the Madh-hab (juristic school/School of Jurisprudence) of the Salaf (righteous predecessors) regarding this issue. I also hope that you will reply to this paradox if it is considered to be so.**

**A:** This question has been answered by Ahl-ul-Sunnah wal-Jama`ah, as they all agreed that Qur'an is the Word of Allah, that was revealed and not created, from Him it originated and to Him it will return. The Qur'an's letters and meanings are Allah's Speech as He has spoken it. It was heard by Jibril (Gabriel) and conveyed by Muhammad (peace be upon him).

**(Part No. 1; Page No. 152)**

The entire Qur'an, its letters and meanings is the Word of Allah; therefore, whoever claims that it is created commits Kufr (disbelief) according to the ruling of Ahl-ul-Sunnah wal-Jama`ah. The whole Qur'an is Allah's Word, its letters and meanings. Furthermore, it also exists in Al-Lawh-ul-Mahfuzh with the same letters and meanings, as He (Glorified be He) states: ﴿Nay! This is a Glorious Qur'ân,﴾ ﴿(Inscribed) in Al-Lauh Al-Mahfûz (The Preserved Tablet)!﴾ Therefore, as previously mentioned, the entire Qur'an is the Word of Allah that was sent down not created, from Him it originated and to Him it will return, along with its letters and meanings as stipulated by Ahl-ul-Sunnah wal-Jama`ah and according to the declaration of Abu Al-`Abbas, Shaykh-ul-Islam Ibn Taymiyyah (may Allah have mercy on him) in his books, such as Al-`Aqidah Al-Wasitiyyah in which he mentioned the `Aqidah (creed) of Ahl-ul-Sunnah wal-Jama`ah. Again the whole Qur'an; its letters and meaning, is Allah's Word which Jibril conveyed to the honorable Prophet Muhammad (peace be upon him). Allah also confirmed its existence in Al-Lawh Al-Mahfuzh as He clarified in His Book (Glorified and Exalted be He). Thus, whoever denies this violates the Shari`ah (Islamic Law), innovates in the Din (religion) of Islam and opposes Ahl-ul-Sunnah wal-Jama`ah.

**Q: A questioner from Yemen asks: Did** Al-Bukhari **(may Allah have mercy on him) declare that the Qur'an is Allah's Word that was not created but its utterance is created?**

A: The Qur'an is the Word of Allah. Al-Bukhari and others declared that it is the Word of Allah.

**(Part No. 1; Page No. 153)**

It is revealed not created, but if he said that his utterance of the Qur'an is created, this is possible. This is why scholars chose not to delve into this matter. Furthermore, if he meant with that his voice, it is also created. On the other hand, if he meant by that his speech, this is wrong. For that, many scholars reprehended saying that as it could be misleading. But, if someone says that their voice is

created but the Qur'an is the Word of Allah along with clarification, there is no harm in this. However, as previously mentioned, some scholars censured saying that without explanation. On the other side, some of them approved of this regarding the intention of uttering. In conclusion, the uttered words, which are the Qur'an, are Allah's Word that is revealed not created, whether it is recited from memory, pronounced, or written. Whatever the case may be it is the Word of Allah that is not created.

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## 53- Ruling on those who claim that the Qur'an is created

**Q: A questioner asks: What is the ruling on the person who believes that the Qur'an is created, and that people will not see Allah (Exalted be He) on the Day of Resurrection? It is noteworthy that most of those who adopt this school do not agree or believe that the Qur'an is created, they say: We do not believe that the Qur'an is created, but we belong to this school following our fathers. What is the ruling on the person who believes in the creation of the Qur'an? Is such a person considered to have seceded from Islam? Please advise us in this regard. May Allah reward you well.**

**(Part No. 1; Page No. 154)**

**A:** Yes, those who claim that the Qur'an is created, are, by doing so, repudiating that it is the Words of Allah, and this is a major act of Kufr (disbelief). The same applies to the one who claims that Allah (Exalted be He) will not be seen in the Hereafter. Whoever denies the seeing of Allah (Exalted be He) in the Hereafter or Jannah (Paradise), commits a major Kufr, since he will be recanting Allah (Exalted be He) and His Messenger (peace be upon him). Therefore, if any sect or a group claim that the Qur'an is created, this means that it is not the Words of Allah; rather, they are created words. While Allah has clarified that it (i.e., the Qur'an) is His Words (Glorified and Exalted be He) in His Saying (Glorified and Exalted be He): ﴿And if anyone of the Mushrikûn (polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh) seeks your protection, then grant him protection so that he may hear the Word of Allâh (the Qur'ân)﴾ He (Exalted be He) also says: ﴿They want to change Allâh's Words.﴾.

Furthermore, the Messenger (peace be upon him) used to tell people: ﴿Is there a man who can protect me so that I can convey the Words of my Lord﴾ He would walk around among them in Makkah before Hijrah (Prophet's migration to Madinah) asking their refuge to be able to convey the Words of Allah. What is meant here is that the Messenger (peace be upon him) and all the Sahabah (Companions of the Prophet) declared that the Qur'an is the Words of Allah, and the Qur'an itself showed that. Thus, anyone who claims that the Qur'an is created will be a Kafir (disbeliever) who belies Allah, His Messenger and the Ijma` (consensus) of Muslims. The same applies to the person who denies the Attributes of Allah or denies seeing Him or that He is not All-Wise, All-knowing, Mighty, All-Able. Whoever does this will be a Kafir like the Jahmiyyah (an Islamic sect denying some of the Attributes of Allah, claiming they are ascribed to people and cannot be ascribed to Allah). Moreover, anyone who denies seeing Allah (Exalted be He) or disclaims that the Mu'minun (believers) will see Him

**(Part No. 1; Page No. 155)**

in the Hereafter or in Jannah, will be falling in Major Kufr, I seek refuge in Allah, for this includes belying Allah (Exalted be He) and His Messenger (peace be upon him). Allah (may He be Exalted and Glorified) says in respect of the disbelievers: ﴿Nay! Surely they (evil-doers) will be veiled from seeing their Lord that Day.﴾ If the disbelievers will be veiled, this surely means that the Mu'minun will see

their Lord (may He be Exalted and Glorified). He (Exalted be He) says: ﴿Some faces that Day shall be Nâdirah (shining and radiant).﴾ which means bright and beautiful. ﴿Looking at their Lord (Allâh).﴾ looking at Allah (Glorified and Exalted be He). Allah also says: ﴿For those who have done good is the best (reward, i.e. Paradise) and even more (i.e. having the honour of glancing at the Countenance of Allâh ﷻ).﴾ It was mentioned in a Sahih (authentic) Hadith that the Messenger of Allah (peace be upon him) said: ﴿The "best" (i.e. reward) is Jannah and the "more" is looking at the Face of Allah.﴾ It was also mentioned in a Sahih Hadith reported from the Prophet (peace be upon him) that he said: ﴿You will be seeing your Lord as you see the full-moon without having any doubt that you are seeing Him﴾ He (peace be upon him) also said in another Hadith: ﴿As you see the Sun in a desert without any clouds beneath﴾ Again, as he (peace be upon him) said "the full-moon, you will not have any doubt that you are seeing him", i.e. a clear vision with no doubts or suspicions. This means that

**(Part No. 1; Page No. 156)**

the Mu'minun will see their Lord clearly on the Day of Resurrection as the sun is seen in a clear sky without clouds. This is how they will see their Lord (may He be Exalted and Glorified) in Jannah. Accordingly, anyone who denies this, saying that Allah (Exalted be He) will not be seen, will be recanting Allah (Exalted be He) and His Messenger (peace be upon him) consequently will be deemed as a Kafir. We ask Allah to grant us safety and protection (from that).

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## 54- Hadith Qudsy: Allah's uncreated Words

**Q: Are the Hadith Qudsy (Revelation from Allah in the Prophet's words) not created for being the Words of Allah?**

**A:** Yes, the Hadith Qudsy are Allah's Words that are not created, they are similar to the Qur'an such as Allah's Saying (Glorified and Exalted be He) in respect of what the Prophet (peace be upon him) narrated from Him (Glorified be He): (O My slaves, I have forbidden Zhulm (injustice) to Myself and made it forbidden amongst you, so do not wrong one another. O My slaves all of you are misguided except those whom I guide, so ask Me for guidance, and I will guide you.) In addition to other authentic Hadith Qudsy which are all the Words of Allah.

**(Part No. 1; Page No. 157)**

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## 55- Seeing Allah (Glorified and Exalted be He) on the Day of Resurrection

**Q: There is a debate regarding the issue of sight; i.e., seeing Allah (Glorified and Exalted be He) on the Day of Resurrection. There is a strong argument about that. Some people say that Allah (Exalted be He) will not be seen, while others claim the contrary. Each party cites the Hadith and Ayahs by which refute the opinion of the other. Please advise us in this regard. May Allah reward you well.**

**A:** The opinion of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim community), and the Ijma` (consensus) of the Sahabah (Companions of the Prophet) may Allah be pleased with them, and Ahl-ul-Sunnah who suceeded them states that Allah (Glorified be He) will be seen on the Day of Resurrection. The Mu'minin (believers) will see Him and in Jannah (paradise) as well. Scholars have unanimously agreed upon this. Furthermore, scholars among the Sahabah and other Muslims who belong to Ahl-ul-Sunnah wal-Jama`ah agreed on this too. This is also indicated by the Noble Qur'an and the purified authentic Sunnah (whatever is reported from the Prophet). Allah (Glorified and Exalted be He) says: ﴿Some faces that Day shall be Nâdirah (shining and radiant).﴾ which means bright and beautiful ﴿Looking at their Lord (Allâh).﴾ looking at His Glorious Face (Glorified and Exalted be He). He (Glorified and Exalted be He) also says : ﴿For those who have done good is the best (reward, i.e. Paradise) and even more (i.e. having the honour of glancing at the Countenance of Allâh ﷻ).﴾ It is authentically reported that the Messenger of Allah (peace be upon him) said: ﴿"...the best" (i.e., reward) is the Jannah, and "the more" is looking at the Face of Allah﴾ Allah (Glorified and Exalted be He) says in respect of the Kuffar (disbelievers): ﴿Nay! Surely they (evil-doers) will be veiled from seeing their Lord that Day.﴾

**(Part No. 1; Page No. 158)**

If the Kuffar will be veiled, it should be known consequently that the Mu'minin will not. Rather, they will see their Lord on the Day of Resurrection and in Jannah. Many Hadith have been reported from the Messenger of Allah (peace be upon him) stipulating that the Mu'minin will see their Lord on the Day of Resurrection and in Jannah. He (peace be upon him) also said: ﴿You will see your Lord as you see the full-moon without having any doubt that you are seeing Him﴾ And, in another narration: ﴿you will not suspect seeing Him﴾ It is also mentioned in another narration: ﴿As you see the Sun clearly with no clouds beneath﴾ These are clear words in which he (peace be upon him) clarified that the Mu'minin will see their Lord clearly as the Sun is seen without any clouds beneath, and as the full-moon is clearly seen. Can there be a more explicit declaration after this? It is very obvious how clear and explicite this declaration is. Furthermore, the Prophet (peace be upon him) added that they (i.e., the Mu'minin) will also see Him in Jannah. Thus, if a person denies this sight i.e., that the Mu'minin will see Allah on the Day of Resurrection in Jannah; they will be straying Mubtadi`in (Those who introduce innovations in religion). We ask Allah to grant us soundness and safety.

**Q: An anonymous questioner inquires: "I want your Eminence to answer my following question: The Messenger of Allah (peace be upon him) said as related by both Al-Bukhari and Muslim:** ﴿You will see your Lord as you see the full-moon without having any doubt that you are seeing Him,

**(Part No. 1; Page No. 159)**

so if you can avoid missing (unintentionally) a prayer before the sun-rise (Fajr) and a prayer before sunset ('Asr), you must do so") **My question is: Why is the Salah of Fajr and `Asr linked with seeing Allah in this Hadith? Will the maintenance of these two Salah be a reason for seeing Him (Glorified and Exalted be He)? May Allah reward you well.**

**A:** Seeing Allah (Exalted be He) on the Day of Resurrection is true as the Mu'minin (believers)will see Him, and this shall be the utmost delight given to the dwellers of Jannah. At that time, the screen will be removed and they will see Him. Nothing will be more pleasant for them than looking at His face. Allah (Glorified and Exalted be He) says that they will see Him on the Day of Resurrection clearly as they see the Sun without any clouds beneath and as they see the full-moon without having any doubt in seeing Him. This is the view of Ahl-ul-Sunnah wal Jama`ah. The Prophet (peace be upon him) said: "if you can avoid missing (unintentionally) a prayer before the sun-rise (Fajr) and a prayer before sunset ('Asr), you must do so" This means the Salah of `Asr and Fajr.

**(Part No. 1; Page No. 160)**

Scholars mentioned that the secret to this is that anyone who maintains them will be of those who will see Allah (Exalted be He) in the morning and in the afternoon as He (Exalted be He) says: "And they will have therein their sustenance, morning and afternoon. [See (V.40:55)]." ie., the period of the morning and the afternoon in the Worldly life, and so shall be the sight thereof. This is a quality for the dwellers of Jannah as they will be seeing Him a lot as a result of their righteous deeds and their true Iman (faith/belief). One of the reasons for this is their maintenance to the Salah of `Asr and Fajr. This is also attributable to the specialities of those who maintain the Salah of `Asr and Fajr. Further, this denotes the strength and perfection of Iman along with maintaining other Salah. Thus, everyone should observe them. Yet, the Salah of Fajr and `Asr should be observed with greater care, because doing this will be contradictory to the acts of the hypocrites and those who are lazy.

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## 56- Did the Messenger of Allah see His Lord

**Q: Is there any proof that the Messenger (peace be upon him) saw Allah (Glorified and Exalted be He)? Is there any proof that people will see Allah (Glorified and Exalted be He) on the Day of Resurrection?**

**(Part No. 1; Page No. 161)**

**A:** The Prophet (peace be upon him) did not see His Lord in this world. Prophet Musa (Moses, peace be upon him) requested Allah (Glorified and Exalted be He) to show Himself so that Musa could look upon Him, but Allah (Exalted be He) said: ﴿You cannot see Me﴾ Furthermore, our Prophet Muhammad (peace be upon him) said: ﴿You should know that none of you can see His Lord until he dies.﴾ The Prophet (peace be upon him) did not see His Lord and he was asked about this ﴿When Abu Dhar said, 'O Messenger of Allah! Have you seen your Lord?' He (peace be upon him) replied, 'I saw (only) light.'﴾ According to another wording: ﴿Light - how could I see Him!﴾ (Related by Muslim in his Sahih [Authentic Hadith Book])

Accordingly, the Prophet (peace be upon him) asserted that none of us would see our Lord until we die. Thus, it is known that Allah (Glorified and Exalted be He) cannot be seen during our life in this world, only in the Hereafter. He (Glorified and Exalted be He) may be seen in a dream as the Prophet (peace be upon him) said, but not in wakefulness except in the Hereafter. There are many Hadiths Mutawatir (Hadiths reported by a significant number of narrators throughout the chain of narration, whose agreement upon a lie is impossible) reported from the Messenger of Allah (peace be upon him) to the effect that Allah (Glorified and Exalted be He) will be seen in the Hereafter; the Mu'minin (believers) will see Him on the Day of Resurrection. The dwellers of Jannah (paradise) will also see Him therein. This is based on the Ijma` (consensus) of Ahl-ul-Sunnah wal-Jama`ah (adherents to the Sunnah and the Muslim mainstream). However, some of those known for Bid`ahs (innovations in religion) denied this claim and said that Allah (Glorified and Exalted be He) will not be seen even in the Hereafter.

**(Part No. 1; Page No. 162)**

However, this is a Batil (null and void) statement. Rather, it is known from Sahih (authentic) Mutawatir Hadiths that it is true that Allah (Glorified and Exalted be He) will be seen by the Mu'minin in the Hereafter and in Jannah. Whoever denies this belies the Messenger (peace be upon him) who said that we would see our Lord. The Prophet (peace be upon him) stated in narrations related in the two Sahih Books of Hadith (i.e. Al-Bukhari and Muslim): ﴿You will see your Lord as you see the full-moon without having any doubt that you are seeing Him, and as you see the sun on a clear non-cloudy day.﴾ He (peace be upon him) stated that the Mu'minin would see Allah (Glorified and Exalted be He) clearly on the Day of Resurrection and in Jannah as the full-moon is seen without having any doubt in seeing Him (Glorified and Exalted be He). This is what the Prophet (peace be upon him) stated and the indisputable Hadiths reported from him (peace be upon him) informed us of the same. Furthermore, this was also unanimously agreed upon by Ahl-ul-Sunnah wal Jama`ah, the Sahabah

(Companions of the Prophet, may Allah be pleased with them) and those who followed them righteously. They unanimously agreed that Allah (Glorified be He) would be seen in the Hereafter and in Jannah by the Mu'minin, but not the Kafirs (disbelievers). Allah (Glorified be He) says: ﴿Nay! Surely they (evil-doers) will be veiled from seeing their Lord that Day.﴾ This means that the Kafirs will not see Allah (Glorified and Exalted be He) on the Day of Resurrection for they will be veiled from seeing Him. However, this will not be the case for the Mu'minin. As previously mentioned, they will see Him (Glorified and Exalted be He) on the Day of Resurrection and in Jannah in the way He (Glorified and Exalted be He) Wills. This is the statement of those who follow the truth and that of Ahl-ul-Sunnah wal Jama`ah. Many scholars opine that whoever denies this will be a Kafir (disbeliever). Moreover, many of those among Ahl-ul-Sunnah wal Jama`ah hold the view that a person who denies seeing Allah

**(Part No. 1; Page No. 163)**

in Jannah or on the Day of Resurrection is a Kafir for belying the Sahih Mutawatir Hadiths authentically reported from the Messenger of Allah (peace be upon him). We ask Allah (Glorified and Exalted be He) to make you, us and all Muslims of those who shall be blessed with seeing Him (Glorified and Exalted be He) and attaining this on the Day of Resurrection and in the Abode of Honor (i.e. Jannah). We also ask Allah (Glorified and Exalted be He) to protect us from following our whims and Satan.

**Q: Did the Messenger of Allah (peace be upon him) see His Lord on the Night of Isra' (Night Journey) and Mi`raj (Ascension to Heaven)? It is noteworthy that I heard a man commenting on the following Ayah (Qur'anic verse):﴿And indeed he (Muhammad صلى الله عليه وسلم) saw him [Jibrîl (Gabriel)] at a second descent (i.e. another time).﴾ ﴿Near Sidrat-ul-Muntaha (a lote-tree of the utmost boundary over the seventh heaven beyond which none can pass).﴾ ﴿Near it is the Paradise of Abode.﴾ by saying that Jibril (Gabriel, peace be upon him) cannot reach that place, so it was Allah (Glorified be He). Please advise us, may Allah reward you well.**

**A:** The correct opinion is that our Prophet Muhammad (peace be upon him) did not see His Lord (Glorified and Exalted be He) on the Night of Isra' and Mi`raj; rather, He saw Jibril (peace be upon him). This is the correct opinion as He (Glorified be He) says: ﴿By the star when it goes down (or vanishes).﴾ ﴿Your companion (Muhammad صلى الله عليه وسلم) has neither gone astray nor has erred.﴾ ﴿Nor does he speak of (his own) desire.﴾ ﴿It is only a Revelation revealed.﴾ ﴿He has been taught (this Qur'ân) by one mighty in power [Jibrîl (Gabriel)]﴾ This is Jibril (peace be upon him): ﴿One free from any defect in body and mind﴾ which means having strength ﴿Then he [Jibrîl (Gabriel)] approached﴾ i.e., Jibril

**(Part No. 1; Page No. 164)**

﴿Then he [Jibrîl (Gabriel)] approached and came closer,﴾ ﴿And was at a distance of two bows' length or (even) nearer.﴾ i.e., from Muhammad (peace be upon him) ﴿So (Allâh) revealed to His slave [Muhammad صلى الله عليه وسلم through Jibrîl (Gabriel) عليه السلام] whatever He revealed.﴾, i.e. Jibril revealed to the Servant of Allah, Muhammad (peace be upon him), and this is understood from the context. ﴿So (Allâh) revealed to His slave [Muhammad صلى الله عليه وسلم through Jibrîl (Gabriel) عليه السلام] whatever He revealed.﴾ ﴿The (Prophet's) heart lied not in what he (Muhammad صلى الله عليه وسلم) saw.﴾ ﴿Will you then dispute with him (Muhammad صلى الله عليه وسلم) about what he saw [during the Mi'râj: (Ascent of the Prophet صلى الله عليه وسلم to the seven heavens)]﴾ ﴿And indeed he (Muhammad صلى الله عليه وسلم) saw him [Jibrîl (Gabriel)] at a second descent (i.e.

another time).﴾ ﴿Near Sidrat-ul-Muntaha (a lote-tree of the utmost boundary over the seventh heaven beyond which none can pass).﴾ The entire context refers to Jibril (peace be upon him) not Allah (Glorified be He); this is Al-Haqq (the Truth). There are some errors in the narration of Shurayk ibn Abdullah who indicated that the Prophet (peace be upon him) saw Allah (Glorified and Exalted be He), but those who adhere to Al-Haqq from among the scholars of Hadith faulted Shurayk. Therefore, the correct opinion is that the Ayah refers to Jibril. ﴿And indeed he (Muhammad صلى الله عليه وسلم) saw him [Jibrîl (Gabriel)] at a second descent (i.e. another time).﴾ ﴿Near Sidrat-ul-Muntaha (a lote-tree of the utmost boundary over the seventh heaven beyond which none can pass).﴾ This means Jibril (peace be upon him), and that the Prophet (peace be upon him) saw him twice in the form that Allah (Glorified and Exalted be He) created him. He (peace be upon him) saw him in Makkah and at Sidrat-ul-Muntaha. Jibril has six hundred wings, each to the extent of one's range of vision. This is one of the great Signs of Allah (Glorified and Exalted be He). It is mentioned in Sahih Muslim ﴿On the authority of Abu-Dhar (may Allah be pleased with him) that he said, 'I asked the Prophet (peace be upon him): Did you see your Lord?' He (peace be upon him) replied, 'I saw (only) light.'﴾ According to another wording: ﴿Light - how could I see Him!﴾ Thus, the Prophet (peace be upon him) declared that he did not see His Lord; rather he saw light. `Aishah (may Allah be pleased with her)

**(Part No. 1; Page No. 165)**

was asked about this and said that the Prophet (peace be upon him) did not see His Lord and then she recited the Saying of Allah (Exalted be He): ﴿No vision can grasp Him, but He Grasps all vision.﴾ This applies to this world. However, in the Hereafter; the Prophet (peace be upon him) will see Him, and so will the Mu'minin on the Day of Resurrection and in Jannah according to His Will (Glorified and Exalted be He). This is unanimously agreed upon by Ahl-ul-Sunnah wal-Jama`ah. The Mu'minin will see Him on the Day of Resurrection and in Jannah. Hadiths Mutawatir of the Messenger of Allah (peace be upon him) indicate that he told the Sahabah (may Allah be pleased with them) : ﴿'Do you doubt in seeing the sun on a clear and non-cloudy day?' They said, 'No.' He (peace be upon him) said, 'Do you doubt in seeing the full-moon on a clear non-cloudy night?' They said, 'No.' He (peace be upon him) said, 'You will see your Lord the same way; you will see Him as you see this sun and that moon.'﴾ This means that they will actually see Him (Glorified and Exalted be He). This is clear regarding the issue of vision. The Mu'minin will see their Lord (Glorified and Exalted be He). This will take place on the Day of Resurrection and in the Abode of Honor just like seeing the sun and the moon. However, this is only a similitude for the vision not the Viewed, for our Lord (Glorified and Exalted be He), has no counterpart and there is nothing like unto Him (Glorified and Exalted be He). Nevertheless, the Messenger (peace be upon him) likened the vision in its clarity and certitude to the vision of the sun or moon. This means that it is clear, established and indisputable vision.

As for the Viewed (Glorified be He), He has no equal or counterpart (Glorified and Exalted be He). This is the belief of those who adhere to Al-Haqq and Ahl-ul-Sunnah wal-Jama`ah. It was authentically reported in the two Sahih Books of Hadith by Abu Hurayrah, Jarir ibn `Abdullah Al-Bajaly

**(Part No. 1; Page No. 166)**

and other Hadiths reported from the Messenger of Allah (peace be upon him) in the confirmation of seeing Allah (Glorified and Exalted be He). As it was previously mentioned, the Mu'minin will see Him on the Day of Resurrection and in Jannah. However, the Kafirs will be veiled from seeing Allah (Glorified and Exalted be He) as He says: ﴿Nay! But on their hearts is the Rân (covering of sins and evil deeds) which they used to earn.﴾ ﴿Nay! Surely they (evil-doers) will be veiled from seeing their Lord that Day.﴾ They will be veiled from seeing Allah (Glorified and Exalted be He), but the people of

Iman (faith/belief) will see Him, and this is the meaning of His Statement (Glorified be He): ﴿Some faces that Day shall be Nâdirah (shining and radiant).﴾ These faces will be shining and radiant, i.e., beautiful and glorious. ﴿Looking at their Lord (Allâh).﴾ Seeing Him (Glorified and Exalted be He) according to His Will, by virtue of His Favor and Grace according to His Statement (may He be Exalted and Glorified): ﴿For those who have done good is the best (reward, i.e. Paradise) and even more (i.e. having the honour of glancing at the Countenance of Allâh ﷻ).﴾ Here "the best" (i.e., reward) in the Hereafter is Jannah and "the more" is looking at the Face of our Lord (Glorified and Exalted be He). Therefore all the Mu'minin, men and women, must believe in this. They should disavow before Allah (Glorified and Exalted be He) the way of the people of Bid`ah who deny seeing Allah such as the Jahmiyyah (an Islamic sect denying some of the Attributes of Allah, claiming they are ascribed to people and cannot be ascribed to Allah), the Mu`tazilah (a deviant Islamic sect claiming that those who commit major sins are in a state between belief and disbelief) and those who followed their path. This statement is one of the worst lies and the most grievous act of deviance. It is a repudiation of what was clarified by Allah in the Noble Qur'an and elucidated by His Messenger (peace be upon him).

**(Part No. 1; Page No. 167)**

We ask Allah (Glorified and Exalted be He) not to veil us from seeing Him, to favor us and our fellow Mu'minin with seeing Him (Glorified and Exalted be He) and bestow on us this bounty on the Day of Resurrection and in the Abode of Honor, for He (Glorified and Exalted be He) is Most Generous and Bountiful. We also ask Him to protect us from such Bid`ahs, from those who denied this Bounty and Guidance, and those who refused Al-Haqq which the Mu'minin avowed, and therefore they deserve to be forbidden from seeing their Lord (Glorified and Exalted be He) on the Day of Resurrection. We ask Allah to grant us safety and soundness.

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## 57- The meaning of saying: "May He be Glorified and Exalted" and "the Lord of all lords"

**Q: A questioner is asking: We always say, "Allah, may He be Glorified and Exalted; Allah, the Lord of all lords." What is the meaning of 'may He be Glorified and Exalted' and 'the Lord of all lords'?**

**A:** "May He be Glorified and Exalted" means that He is attributed by Glory, Might and Exaltedness, for He has the Absolute Might. Allah (Exalted be He) says: (But honour, power and glory belong to Allâh, and to His Messenger (Muhammad صلى الله عليه وسلم)) It means: Subjugation, Pre-dominance and Power. "May He be Glorified" also means that He is characterized by Glory, Loftiness, and Haughtiness (Glorified and Exalted be He). He is The Great, The Sublime, and The Mighty Who has the Utmost Loftiness (Glorified and Exalted be He). He is Supreme above His slaves and Predominant over them. He is characterized by Absolute Majesty and Grandeur.

**(Part No. 1; Page No. 168)**

"The Lord of all lords" means, The Lord of all creatures; for example, the house has a lord, the land has a lord, the palm-trees have a lord and the cattle have a lord, i.e. an owner. This is why we say the lord of the house, the lord of the cattle or the lord of the land, meaning their owners. He is the Lord of all lords, namely the Lord of all these creatures which have subordinates. It is said: The owner of the sheep, i.e. the lord of the sheep; the owner of the house, i.e. the lord of the house; the owner of the cattle, i.e. the lord of the cattle, and Allah is the Lord of all. Although they are called lords, yet they all belong to Him (Glorified be He) as they are His Slaves as He is the Lord of all lords. He is the Lord of all creatures; owners and subordinates, freemen and slaves, sensible and insensible beings in addition to all other creatures.

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## 58- The meaning of the Hadith "Allah created Adam in His Image"

**Q: A Hadith was reported from the Prophet (peace be upon him) in which he prohibits making the face ugly, and states that Allah (Exalted be He) created Adam in His image. What is the correct belief regarding this Hadith?**

**A:** This Hadith is authentically reported from the Messenger of Allah (peace be upon him) in which he said: (If any of you strikes (another), let them avoid the face, for Allah created Adam in His image)

**(Part No. 1; Page No. 169)**

In another narration: (In the Image of Ar-Rahman (The Gracious)) This does not mean Tashbih (comparison) or Tamthil (likening Allah's Attributes to those of His Creation). According to the view of scholars, this means that Allah (Exalted be He) created Adam hearing, seeing and talking as He wishes. These are also the Attributes of Allah (Glorified and Exalted be He), for He is All-Hearer, All-Seer, Speaker and has a Face (Glorified and Exalted be He). Yet, that does not mean Tashbih or Tamthil, since the Image of Allah is completely different from the image of any creature. Rather, it means that He is Hearer, Seer, has a Face and Speaker if He wishes. Similarly, Allah (Exalted be He) created Adam in the same image; possessing hearing, sight, face, hands and feet and speech when he wants to talk. Yet, his hearing is not like Allah's and so is his sight and speech. His face does not also resemble Allah's Face for there is no match to Allah's Attributes (may He be Exalted and Glorified). Rather, they befit Him (Glorified be He) alone. The servants (of Allah) have characteristics that befit them as well. Such characteristics are doomed to extinction, defect and weakness. However, the Attributes of Allah are Perfect without defect, weakness or extinction. For that, Allah (Glorified and Exalted be He) says: (There is nothing like Him; and He is the All-Hearer, the All-Seer.) He (Glorified be He) says: ("And there is none co-equal or comparable unto Him.") Accordingly, it is not permissible to strike or make the face ugly.

**(Part No. 1; Page No. 170)**

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## 59- Ruling on composing poems and prose in praise of Allah (may he be Exalted)

**Q: Is it permissible to compose poems in praise of Allah (Glorified and Exalted be He) with the intention of drawing nearer to Him?**

**A:** Yes, it is permissible to praise Him in poetry and prose as the Sahabah (Companions) (may Allah be pleased with them) and others did.

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## 60- The meaning of extolling Allah

**Q: What is the meaning of extolling Allah?**

**A:** Extolling Allah means praising Him a lot, i.e., (saying): You are Al-Rahim (The Most Merciful), You are Al-Rahman (The Most Gracious), You are Al-Jawad (The Bountiful),You are Al-Karim (The Generous), You are Al-Muhsin (The Beneficent), You are the Possessor of all goodness, You favored (Your) Servants, You are the One sought for help in distress, in Your Hand is all goodness, and You have the full disposition of everything. This is Extolment, that is, expressing praise of Allah (Glorified and Exalted be He).

**(Part No. 1; Page No. 171)**

**Q: Is the Greatest Name of Allah included in His ninety-nine Magnificent Names?**

**A:** All Allah's Names are called and described as "the Greatest". All Allah's Names are superlatively Great.

**Q: Does every Name among the Magnificent Names of Allah have a secret if a Muslim repeats it certain times as some scholars say?**

**A:** As far as I know, this has no basis in Shari`ah (Islamic law). The Mashru` (Islamically prescribed) act is to make a lot of Dhikr (Remembrance of Allah), i.e., saying: La ilaha illa Allah (There is no god but Allah), Subhan Allah (Glory be to Allah), Alhamdu lillah (All praise be to Allah), Allahu Akbar (Allah is the Greatest), Subhana Allahi wa bi-hamdihi, Subhana Allahi Al-`Azhim (Glory be to Allah and all praise is His; glory be to Allah, the Most Great). This is what Allah (Exalted be He) has prescribed for us and the Prophet (peace be upon him) urged us to do this. He (peace be upon him) said: (Two phrases; light on the tongue, weigh heavily in the Balance and are beloved to Al-Rahman (the Most Merciful): Subhana Allahi wa bi-hamdihi; Subhana Allahi Al-`Azhim (Glory be to Allah and all praise is His; glory be to Allah, the Most Great).) He (peace be upon him) also said: (The most beloved words to Allah are four: Subhan Allah, Alhamdu lillah,

**(Part No. 1; Page No. 172)**

La ilaha illa Allah and Allahu Akbar) and La hawla wala quwwata illa billah (There is neither might nor power except with Allah!), Subhan Allah, Alhamdu lillah, La ilaha illa Allah and Allahu Akbar.

And: (Al-Baqiyat Al-Salihat (The enduring good deeds are: Subhan Allah, Alhamdu lillah, La ilaha illa Allah, Allahu Akbar and La hawla wala quwwata illa billah.) He (peace be upon him) also said: (Iman (Faith/Belief) has more than seventy branches, the best of which is saying: La ilaha illa Allah.) Further, he (peace be upon him) said: (Anyone who says: 'La ilaha illa Allah wahdahu la sharika lah, lahul-mulku wa lahul-hamdu, yuhyi wa yumit wa huwa `ala kulli shay'in qadir (There is no god but Allah, Alone, with no partner or associate; to Him belongs Sovereignty and Praise; He gives life and causes death and He is over all things wholly Capable)' ten times, will have a reward equivalent to freeing four slaves from the sons of Isma`il (Ishmael).) He (peace be upon him) also said: (Anyone

who says: 'La ilaha illa-Allah wahdahu la sharika lah, lahul-mulk wa lahul-hamd, yuhiy wa yumit wa huwa `ala kulli shay'in qadir' a hundred times a day, will have a reward equivalent to freeing ten slaves, one hundred good deeds will be recorded for them and one hundred misdeeds will be erased from them, and it will be protection for them from Satan during that day until the evening and no one can do anything (i.e., act) better than what they have done except one who does more than

**(Part No. 1; Page No. 173)**

that.) This is certainly a great favor and bliss.

Moreover, the Prophet (peace be upon him) also said: (Anyone who says: 'Subhana Allahi Al-`Azhim wa bi-hamdihi (Glory be to Allah and all praise is His)' one hundred times in the morning or in the evening, their sins will be erased even if they were like the foam of the sea.) This is on condition that they are not major sins, as Allah (Exalted be He) says: (If you avoid the great sins which you are forbidden to do, We shall expiate from you your (small) sins)

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(Part No. 1; Page No. 174)

(Part No. 1; Page No. 175)

Chapter on revering the Names of Allah (Exalted be He)

(Part No. 1; Page No. 176)

(Part No. 1; Page No. 177)

Chapter on revering the Names of Allah (Exalted be He)

61- Ruling on giving humans names like Al-Basir or Al-`Aziz

Q: What is the ruling on using names like Al-Basir (the seer), Al-`Aziz (the mighty) or and so on?

**A:** The Names of our Lord are classified into two sets. The names of first set are permissible to be used while the other are not. It is not permissible, for instance, to name a person Al-Khallaq (The Creator), Al-Razzaq (The Sustainer), or The Lord of All Worlds. However, it is permissible to name a person `Aziz or Basir. This is because He (Glorified be He) gave some humans such names as in His Saying (Glorified be He): ﴿so We made him hearer and seer.﴾ Also, in the story of Yusuf (Joseph) regarding the wife of Al-`Aziz. Such names can be designated to human beings; `Aziz, i.e. the mighty among their people, or Basir, i.e. seer or the knowing. Also, Al-Hakim, i.e. wise, refers to wisdom. There is nothing wrong in giving such names since they are common among humans who have their share in them. Yet, the quality of perfection of these names is only attributable to Allah (Glorified and Exalted be He). On the other hand, the names that exclusively belong to Allah (Exalted be He) cannot be designated to others. For example, we cannot give the name of "Allah" to any human being, or names such as Al-Rahman (The Most Gracious), Al-Khallaq, Al-Razzaq, Khaliq Al-Khalq (The creator of all creations) or other names that are only designated to Allah (Glorified and Exalted be He).

(Part No. 1; Page No. 178)

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## 62- Ruling on using the name "Rahmah"

**Q: Is it permissibile to give names which are counted among the Attributes of Allah (may He Glorified and Exalted)? For instance, some people are being given the name Rahmah (mercy). What is the ruling on this?**

**A:** I think there is nothing wrong in giving the name Rahmah, for Allah's Name Al-Rahim (The Most Merciful) is not the same as Rahmah. Both Al-Rahman (The Most Gracious) and Al-Rahim are Allah's Names but Rahmah is not, for it is one of His Attributes.

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## 63- The ruling on using the name "Muhsin"

**Q: A Brother from the Arab Republic of Egypt, and is living in Iraq said: My Name is Muhsin (beneficent). A knowledge seeker has told me that this name is not permissible and advised me to change it. What is your opinion in this regard? May Allah reward you well.**

**A:** Yes, some Hadith indicated that Al-Muhsin (The Beneficent) is one of the Names of Allah, so there is no harm in this in sha'a-Allah (if Allah wills). The Hadith mentioned in this regard is a good one, therefore there is nothing wrong in attributing the Name "Al-Muhsin" to Allah (Glorified and Exalted be He). He (Glorified and Exalted be He) is

**(Part No. 1; Page No. 179)**

"Al-Muhsin", The Beneficent to all slaves. Thus, there is nothing wrong in using the name Abdul-Muhsin, and this is the correct view.

As for the one whose name is Al-muhsin, there is no harm in that as well beacause it is permissible to use names like Al-`aziz (mighty), Al-sami` (hearer), Al-hamid (praisworthy) and the likes. Giving the Names of Allah to humans is not forbidden except for Names which are only designated to Him (Glorified be He) such as Al-Khallaq (The Creator), Al-Razzaq (The Sustainer), Malik Al-Mulk (The Owner of Sovereignty), Al-Rahman (The Most Gracious), Al-Rahim (The Most Merciful) and so on. Regarding the names which are shared with humans, they are used according to what befits them and befits Allah (Exalted be He). Consequently, a person can be called Halim (forbearing), Ra'uf (kind) or Rahim, just as Allah (Exalted be He) says in respect of His Prophet Muhammad (peace be upon him): ﴿full of Kindness, Most Merciful.﴾ peace be upon him.

The same applies to Al-Sami` (the hearer) and Al-Basir (the seer) as in His Saying (Glorified be He): ﴿Truly, Allâh is Ever All-Hearer, All-Seer.﴾ and His Saying: ﴿Has there not been over man a period of time, when he was not a thing worth mentioning?﴾ ﴿Verily, We have created man from Nutfah (drops) of mixed semen (sexual discharge of man and woman), in order to try him: so We made him hearer and seer.﴾ Allah (Exalted be He) called them (i.e., mankind) hearer and seer. Therefore, humans can be given some of Allah's Names, names that are not designated to Him (Glorified be He) such as Al-sami`, Al-basir, Al-qadir (the able), Al-halim, Al-Ra'uf, Al-Rahim and so on. Similarly, this applies to the name "Al-Muhsin".

**(Part No. 1; Page No. 180)**

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## 64- Ruling on banknotes on which Allah's Name is written

**Q: A question from Al-Madinah Al-Munawwarah is asking: How can we deal with banknotes that bear the word of Tawhid (i.e., La ilaha illa Allah (there is no deity but Allah)? May Allah reward you well.**

**A:** You can keep them in your pocket. Also, there is nothing wrong if you enter the toilet carrying them if you have to. According to the view of some scholars, it is Makruh (reprehensible) to enter the toilet carrying anything that bears the Name of Allah (Exalted be He). Yet, if a person has to do this and fears for their money or forgets them in their pocket, there is no reprehensibility in this. This is because leaving one's money outside the toilet may lead them to be stolen, forgotten or seized by children. In short, there is nothing wrong in doing this if there is necessity.

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## Ruling on writing Basmalah on clothes

**Q: Some companies employ a group of non-Muslim Filipinos who wear t-shirts that have the name of the company and the Basmalah (Bismillah Al-Rahman, Al-Rahim [In the Name of Allah, the Most Gracious, the Most Merciful]) written on them. What is the ruling on this?**

**(Part No. 1; Page No. 181)**

**A:** It is not permissible to write Basmalah on t-shirts as they may be thrown in dirty and impure places. It is not permissible to write the Name of Allah (Glorified and Exalted be He), Basmalah, or any Ayahs (Qur'anic verses) as this may be a kind of disrespect and may be trodden if such clothes wear out. Therefore, it is not permissible for Christians or anyone to wear these t-shirts.

It is worth mentioning that it is not permissible to bring Kafirs (non-Muslims) into the Arabian Peninsula to work. This should be prevented. Employers should only hire Muslims. The Prophet (peace be upon him) ordered that Jews, Christians, and Mushriks (persons who associate others with Allah in His Divinity or worship) should be expelled from the Arabian Peninsula, so that Islam would be in it. I exhort my fellow brothers to beware of bringing Kafirs to work in this Peninsula and only employ Muslims, because two faiths must not co-exist in it. Thus, it is not permissible for a Jew, a Christian, or a pagan to remain in it. The Arabian Peninsula should be purged of them according to the directives of the Prophet (peace be upon him).

**(Part No. 1; Page No. 182)**

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## 66- Ruling on papers and letters that bear Basmalah after using them

**Q: Is it permissible for us to dispose of papers bearing Basmalah ("Bismillah Al-Rahman, Al-Rahim [In the Name of Allah, the Most Gracious, the Most Merciful]") such as letters and newspapers, or should we get rid of them in a specific place?**

**A:** They should be discarded in a respectable place, burnt, or buried in a clean place. They should not be thrown in the garbage as they bear Basmalah or some Qur'anic verse.

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## 67- Ruling on writing Allah's Names on Misbahah

**Q: Although my maternal aunt maintains Salah (Prayer) and Sawm (Fast), she uses a Ben-Misbahah (beads used to count Dhikr [remembrance of Allah]) which has Allah's Names written on it. She also swears by the Messenger, shaykhs, and by the grave of her brother. Should we avoid her because of such practices?**

**A:** You should advise her and inform her that this is not permissible. Having Allah's Names written on Misbahah is a form of irreverence to them.

**(Part No. 1; Page No. 183)**

Therefore, it is not permissible to do this with the Misbahah. Further, swearing by the Messenger (peace be upon him), the grave of her brother or the shaykhs is also not permissible and is a Munkar (that which is unacceptable or disapproved of by Shari`ah and Muslims of sound intellect), for they are all prohibited forms of Shirk (associating others in worship with Allah). The Prophet (peace be upon him) said: (If anyone swears, let them swear by Allah or else keep silent) He (peace be upon him) also said: (Anyone who swears by other than Allah, has committed an act of Shirk)

Therefore, it is not permissible to swear by anything other than Allah, either the Prophet (peace be upon him), the Ka`bah, the Amanah (Trust), or anything else. You should advise this woman, guide her to what is right and inform her of Allah's Prescriptions. However, if you fail to convince her, you should seek the help of some scholars in informing her, either in writing or by phone calls until she is convinced. You should inform her that perhaps Allah may guide her and she may stop doing such abominable acts. Furthermore, making Tasbih (saying: "Subhan Allah [Glory be to Allah]") with one's fingers is more preferable to using Misbahah, for making Tahlil (saying: "La ilaha illa Allah [There is no deity except Allah]") on the fingers is better. On the other hand, it becomes impermissible in case of having the Names of Allah, some Ayahs of the Qur'an or Dhikr written on the stones because doing this is a form of irreverence.

**(Part No. 1; Page No. 184)**

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## 68- The meaning of the Hadith" If anyone asks by Allah, you should give them"

**Q: A questioner asks: Some people embarrass us when they ask us by Allah to give, sell or even tell them anything. We often refuse their request when it is inappropriate. Is there any sin upon us for rejecting their request after they have asked us by Allaht? Please advise us about this. May Allah reward you well.**

**A:** If the person in need has no right to do this, there is no harm in refusing his request insha`a Allah (If Allah wills). For example, when someone asks you by Allah to give them your house, car, or money, they have no right to do this. But, if they claim their right, such as asking for their due money or demanding Zakah (obligatory charity)-provided that they deserve it- you should give them as available, for the Messenger (peace be upon him) said: (If anyone asks (for something) by Allah, you should give them.) Thus, it is acceptable to give a to person so long as they have the right to do so, such as a poor person who asks for Zakah, a lender who claims their money, one who needs your support against an oppressor, or in stopping an act of Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect).

**(Part No. 1; Page No. 185)**

Rather, it becomes your duty to respond and help them since they have asked for their right. The Messenger (peace be upon him) said: (If anyone asks (for something) by Allah, you should give them) On the other hand, if a person claims that which he has no right, or asks for something that involves an act of disobedience, there is no sin upon you if you refuse their request as such demanders should not do this.

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## 69- The ruling on naming someone: "Razzaq"

**Q: What is your Eminence's opinion on the name "Razzaq" and "Um Razzaq"?**

**A:** It is not permissible to use this name since Al-Razzaq (The All- Provider) is Allah (Glorified and Exalted be He): (Verily, Allâh is the All-Provider, Owner of Power, the Most Strong.) Accordingly, the name Abdul-Razzaq is the one to be used. Also, it is not permissible to say Um (the mother of) Razzaq or Um Khallaq (The Creator), for both Names are Attributes of Allah (Glorified and Exalted be He). Rather, this woman should say Um Abdul-Razzaq instead and if she has an ID card, she should change it if she is able to.

**(Part No. 1; Page No. 186)**

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## 70- Ruling on giving names indicating servitude to other than Allah

**Q: Some people commonly give their children names such as `Abdul-Nabiy (the servant of the Prophet), `Abdul-Hussayn (the servant of Al-Hussayn). What is the opinion of your Eminence on such names? Please advise us. May Allah reward you well.**

**A:** It is impermissible to give names indicating servitude to other than Allah (Exalted be He), i.e. it is prohibited to say `Abdul-Nabiy, `Abd Aly, `Abdul-Hussayn and so on. This is Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect), for such names should be denoting servitude to Allah Alone like `Abdul-Rahman (The Servant of The Most Compassionate), `Abdul-Rahim (The Servant of the Most Merciful), `Abdul-Malik (The Servant of The Sovereign), `Abdul-Quddus (The Servant of The Most Holy) etc. This is the right form of servitude, which is to be declared to None but Allah.

Ibn Hazm Abu Muhammad said: The widely-known opinion of scholars is to prohibit any name indicating servitude to other than Allah, such as `Abd `Umar, `Abd Al-Ka`bah and the like with the exception of `Abdul-Muttalib, as there is disagreement on that. In other words, scholars agree upon prohibiting this. Therefore, it is impermissible to give names showing servitude to other than Allah (Exalted be He) regardless of who the person is. Accordingly, it is impermissible to say: `Abdul-Hussayn, `Abd `Umar, `Abdul-Nabiy, `Abdul-Ka`bah and the like. Rather, a person should use either names signifying servitude to Allah (Exalted be He) or other names like Salih, Muhammad, Ahmad, Zayd, Khalid, Bakr and the like.

**(Part No. 1; Page No. 187)**

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## 71- the ruling on naming someone: `Abdul-Rasul

**Q: Our fellow brother writes: We hear that some people name their children `Abdul-Rasul (the servant of the messenger), `Abdul-Nabi (the servant of the prophet), Abdul-Hassan (the servant of Al-Hassan) and the like. Please give us a ruling on this.**

**A:** This is not permissible, as a person should give names indicating servitude to Allah Alone, and it is prohibited to indicate other than Allah. Ibn Hazm Abu Muhammad, a well-known Imam (founder of a School of Jurisprudence) said: Scholars have unanimously agreed that it is not permissible to give names which signify servitude to other than Allah, i.e., it is forbidden to name one `Abdul-Harith, `Abd `Ali, `Abdul-Rasul (Peace be upon him), `Abdul-Ka`bah. All these names are not permissible, for they are of Jahiliyyah (pre-Islamic time of ignorance). Such names are also used by some Shi`ah (Shiites): `Abdul- Hussayn, `Abdul- Hassan, `Abd `Ali. However, they are all prohibited as servitude is to Allah Alone (Glorified and Exalted be He). Thus, a person should use names such as `Abullah (The servant of Allah), `Abdul-Rahman (The servant of the Most Gracious), `Abdul- `Aziz (The servant of The All-Mighty), ` Abdul-Qadir (The servant of The All-Able), `Abdul-Karim (The servant of The Most Generous) and so on. One can also use names like Salih, Muhammad, Sa`d, Sa`id, Malik or other names known to be used by Muslims. Praise be to Allah, this matter is flexible, thus, people need not use names that indicate servitude to other than Allah.

**(Part No. 1; Page No. 188)**

**Q: Many people here in Egypt use names like : Hassan `Abdul-Nabi. Is it Haram (prohibited) or not to use these names? Should we change them? May Allah reward you well.**

**A:** Yes, using these names is Haram, for it is not permissible to give names like `Abdul-Rasul, `Abdul-Nabi, `Abd `Umar, `Abdul- Hussayn, Abdul- Hassan, or `Abd `Ali. This is Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect), for names should indicate servitude to Allah Alone (may Allah be Glorified and Exalted). Thus, it is acceptable to use names like `Abdullah, `Abdul-Rahman, `Abdul-Quddus, `Abdul-Karim. Abu Muhammad ibn Hazm (may Allah be Merciful to Him) said: Scholars unanimously agreed on the prohibition of any name signifying servitude to other than Allah, except for `Abdul-Muttalib. In conclusion, giving names which express servitude to other than Allah is prohibited by Ijma` (consensus). Hence, people should not use the names `Abdul-Nabi, `Abdul-Hussayn, `Abd `Ali, `Abd `Umar and the like. Instead, they should use `Abdullah, `Abdul-Rahman, `Abdil-Karim, `Abdul-Quddus, `Abdul-Malik, `Abdul-Salam or other names that show servitude to Allah (may Allah be Glorified and Exalted). However, if a person's children are given names like `Abdul-Nabi, Abdul- Hussayn, `Abdul- Hassan, `Abd `Umar or similar names; they should change them to Shar`i (Islamically lawful) names. For example, they should change names like `Abdul-Nab to `Abd Rab Al-Nabi (the Lord of the Prophet), or `Abdul-Rasul to `Abd Rab Al-Rasul (peace be upon him), and they should change `Abdul- Hussayn to `Abd Rab Al-Hussayn. They can also use names like `Abdullah or `Abdul-Rahman which are Shar`y (Islamically lawful) permissible names.

**(Part No. 1; Page No. 189)**

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## 72- Ruling on referring to the Prophet as "Our Master" (peace be upon him)

**Q: What is the ruling on referring to the Prophet Muhammad (peace be upon him) and the Awliya` (pious people) as "our masters"? What is the ruling on using Allah's Names such as Al-Basir (All-Seer), Al-`Aziz (The All-Mighty) and others?**

**A:** Referring to the Prophet (peace be upon him) as "our master" is true for he is the master of the sons of Adam. It is authentically reported that he (peace be upon him) said: (I am the master of the sons of Adam with no boast.) He is actually the master of all Muslim servants, therefore, if a person speaks about him saying: "Peace be upon our Master Muhammad", this is acceptable. This is because he is truly the master of the sons of Adam (peace be upon him), and he is the master of all creatures. Yet, he made this reprehensible for people while he was alive, for he feared that they would exceed the proper limits when they told him: "You are our Master", so he replied: (Allah is the Master (may He be Blessed and Exalted).) He did so in order to block all avenues leading to exceeding the proper limits in glorifying him. He was afraid that they would exaggerate in praising him (peace be upon him). However, now after he (peace be upon him) passed away, it is permissible to refer to him as "our master" (peace be upon him) as he told us that he is the master of the sons of Adam.

**(Part No. 1; Page No. 190)**

He is the best among us, our master and Imam (leader). He is the most beloved to Al-Rahman (The Most Compassionate). However, it is better not to call or refer to others as "masters". On the other hand, there is nothing wrong if it is said: So and so is the master of such and such family (i.e., their chief) like the Prophet (peace be upon him) did when he said about his grandson Al-Hassan : (This son of mine is a master.) He also said: "Who is the master of Banu (the sons of) so and so? Who is the master of Banu so and so?" Furthermore, he (peace be upon him) told the Sahabah (Companions of the Prophet) when Sa`d ibn Mu`adh came to rule in Banu Qurayzhah : (Stand up for your master.) This is permissible. However, if people stand up for someone calling him "Our master", this had better be left since the Messenger (peace be upon him) said: (The Master is Allah (may He b Blessed and Exalted).) Also, saying this to someone can lead them to arrogance and lead people to exceed the limits in praising them. Thus, it is better not to address anyone by saying "our master". We should also advise the one who does this not to refer to anyone as "master". Rather, it suffices saying "brother" or addressing them by their epithet. Yet, if this word is mentioned to denote a chief of some tribe or describe a member of the Prophet's family, a jurist, a scholar, or an honorable person,

**(Part No. 1; Page No. 191)**

there is no harm in this. Again, if using this word with a person is feared to lead them to arrogance or boastfulness, this must be abandoned. Besides, this word should not be used while addressing a Kafir (disbeliever), a hypocrite, or a disobedient person. Rather, we use it in addressing an old man, a jurist, a scholar, a chief who is known of piety, uprightness or generosity. For in this case, it would

be permissible to address them in this way. Otherwise, refraining from this is better.

As previously mentioned, if a person uses this word to denote the chiefdom of a person to their tribe, such as to address a person by "The master of Banu Tamim" for instance; this is acceptable.

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## 73- The ruling on referring to someone as " Mawlana"

**Q: A questioner says: I hear some people saying the word: "Mawlana" (our master). What is the ruling on this?**

**A:** It is better not to say this, since some Hadiths have been mentioned that prohibit this. Yet, there are other Hadiths that mention the permissibility of saying this if a person is a slave. Therefore, it is safer and better for a Mu'min (believer) not to say that except in the case of slavery when the slave addresses their master by saying this. Some of the the Sahabah (Companions of the Prophet) went to him (peace be upon him) and told him: "You

**(Part No. 1; Page No. 192)**

are our master". But, he (peace be upon him) said: (Allah is The Master (may He be Blessed and Exalted), O People! Say what you say and let not Satan mislead you. I am Muhammad the Servant and Messenger of Allah, and I do not like you to promote me above the rank which Allah (may Allah be Exalted and Glorified) has given me) although he (peace be upon him) is the master of the sons of Adam. It is authentically reported that he said: (I am the master of the sons of Adam with no boast) This is well-known.

However, after his death, there is no harm to say that he is our master, since he is not addressed by this. Therefore, if someone says that he is the master of the sons of Adam or he is our master Muhammad; this is acceptable. On the other hand, if a person addresses someone else by saying "my master", this had better be abandoned, because the `Illah (effective cause) stated by the Prophet (peace be upon him) applies to him and others as well. This may also lead to exceeding the proper limits when addressing the person. This may harm them by making them self-conceited and arrogant. Accordingly, the word "master" should not be used. One can address others by using their epithets like "Abu so and so" or by their names. This is the right thing for a Mu'min to do and it suffices them. Also, it is permissible to say: "So and so the master of such and such" like to say: "So and so, the master of Tamim, So and so the master of Qahtan, so and so the master of Quraysh" which means their chief. The Prophet (peace be upon him) did the same thing with Sa`d ibn Mu`adh when he came to rule in Banu Qurayzhah, as he said: (Stand up for your master) .

**(Part No. 1; Page No. 193)**

(He (peace be upon him) also used to ask people and the coming groups : "Who is your master?") Who is the master of Banu such and such? i.e., who is their chief. Further, he said about Al-Hassan (may Allah be pleased with him): (This son of mine is a master) ; i.e., Al-Hassan ibn `Aly (may Allah be pleased with him); and this is acceptable. Yet, it is Makruh (reprehensible) to address others in this way, such as to call someone by the word "my master" or "our master" for this can lead them to become self-conceited or arrogant. This may also impart humiliation to the person who says this and make them exceed the proper limits. This is why the Prophet (peace be upon him) hated people to do this. Being infallible, he (peace be upon him) could not accept Shirk (associating others with Allah in His Divinity or worship); rather, he feared that they would be excessive.

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## 74- Ruling on calling a person: Mawlay or Sayyidy

**Q: Some people address others by words like "Mawlay and Sayyidy" (my lord and my master); what is the ruling on this? Who should be addressed by this?**

**A:** Such titles should not be used, as the Prophet (peace be upon him) said: ﴿Do not say: Mawlay (my lord); for your (only) Lord is Allah﴾ The title "Sayyidy" can only be used by a slave when addressing their master as mentioned in the Sahih (authentic) Book of Hadith: ﴿Let him say: Sayyidy and Mawlay.﴾ It is also mentioned in another Hadith: ﴿None of you should say: feed your Rabb (Lord), help your Rabb to perform Wudu' (ablution), bring your Rabb water to drink, rather they (i.e., the slave) should say: Sayyidy and Mawlay.﴾ Therefore, it is acceptable for a slave to call their owner "Sayyidy or Mawlay". But, a person should not use it with their fellows; for this should be abandoned. When a man once told the Prophet (peace be upon him),"You are our Sayyid (master)", he (peace be upon him) replied: ﴿The Sayyid is Allah (may He be Blessed and Exalted)﴾ He (peace be upon him) feared that they would become excessive and exceed the proper limits in honoring him so, he (peace be upon him) said: ﴿The Sayyid is Allah (may He be Blessed and Exalted)﴾ Although he is the Sayyid of the sons of Adam, he feared for them lest that they should fall in excessiveness.

**(Part No. 1; Page No. 195)**

Accordingly, you should not address anyone by "Sayyidy" or tell anyone that. But, the correct thing is to call people by their epithet or any other name they are known to have without including the word "Sayyidy or Mawlay". This is what a true Mu'min (believer) should do. They must observe good manners when speaking about the Messenger (peace be upon him) but at the same time, they must adhere to the Shar`y (Islamically lawful) etiquette in words and deeds.

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## 75- Ruling on calling someone "Sayyid so-and-so"

**Q: Here, we are accustomed to use the word "Sayyid (Master) so-and-so" when addressing people who belong to certain families. Is this valid?**

**A:** There is no harm in this if they are known to be called so because the word Sayyid is being designated to the chiefs of the groups. It is also designated to jurists, scholars and anyone of the descendants of Fatimah among the offspring of Al-Hasan. They are all to be called "Sayyid" as commonly known among people. Further, the Arabs used to designate this title to the chiefs of their tribes or their leaders, such as to say: "Sayyid of Banu so-and-so". Likewise; the Prophet (peace be upon him) also said (when

**(Part No. 1; Page No. 196)**

he asked some Arabs: "Who is your Sayyid, O Banu so-and-so?") This means that he asked them about their chief. Furthermore, (he (peace be upon him) said about Al-Hasan: " This son of mine is Sayyid, and perhaps Allah will make peace between two great groups through him.") Yet, it is reprehensible to call anyone "my Sayyid" or "our Sayyid" since when the Prophet (peace be upon him) was told:"You are our Sayyid", he replied: (The Sayyid is Allah (may He Blessed and Exalted).)

In addition, this might also lead a person to become arrogant and snobbish; thus, it should be abandoned. Accordingly, a person should call others by their known titles or names such as "Abu so-and-so" or "so-and-so". As for using the word "my Sayyid" or "Our Sayyid", it is better to quit it.

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(Part No. 1; Page No. 197)

Chapter on Al-Wala' wal-Bara' (loyalty and disassociation for Allah's Sake)

(Part No. 1; Page No. 198)

(Part No. 1; Page No. 199)

Chapter on Al-Wala' wal-Bara'

76- Ruling on imitating the Kafirs

**Q: You know that a Muslim must have a distinctive identity, pursuant to the instructions of true Islam. They must maintain their appearance, clothes, abide by the purified Sunnah (whatever is reported from the Prophet), and refrain from imitating of the traditions of their society. Rather, they should follow Allah's Shari`ah (Islamic law) and the Sunnah of the Prophet (peace be upon him); given that some western traditions and Christian countries have intruded upon the Muslim world and intervened in some systems such as the military and civil service systems, and since the Messenger (peace be upon him) ordered being contradictory to Jews and Christians in everything as it is mentioned in the Hadith:** (Do not imitate the Jews for anyone who imitates a people will be resurrected with them.) **The wording of this Hadith may be little different. Additionally, Allah's Messenger (peace be upon him) stated:** (You will certainly follow the ways of those who preceded you shaft flight by shaft flight, to the extent that if they enter a hole of a lizard, you will enter it too." They said: "O Messenger of Allah, (do you mean) the Jews and the Christians?" He said:

(Part No. 1; Page No. 200)

"Who else?) **Is a Muslim sinful for this imitation? Please advise us, may Allah reward you with the best!**

**A:** Yes, a Muslim should be independent avoiding imitating those who oppose Allah, because Allah commands this. The Messenger (peace be upon him) also warned this Ummah (community based on one creed) against following the ways of those who preceded them; the disbelieving nations, i.e, the Jews, the Christians, Magians, or other Kafirs (disbelievers). Thus, this indicates that Muslims should be distinct in what they wear in obedience to what Allah obligated and prescribed for them. They should also not imitate disbelievers in their manners, deeds, speech, feasts or clothes. This is why Imam (founder of a Madh-hab) Ahmad (may Allah be pleased with him) related in an authentic Isnad (chain of narrators) on the authority of Ibn `Umar that the Prophet (peace be upon him) stated in a long Hadith: (And anyone who imitates a people is one of them) The beginning of the Hadith: (I have been sent ahead of the Hour (i.e., the Day of Resurrection) so that Allah will be worshipped Alone, and my provision has been placed under the shade of my spear, and humiliation and lowness have

been decreed for those who disobey my command, and anyone who imitates a people is one of them.﴾.

Accordingly, it is the duty of all Mu'mins (believers) and Muslims to avoid imitating those who oppose Allah in everything and to be independent in their affairs so that

**(Part No. 1; Page No. 201)**

they become distinct from their enemies and are known anywhere they go by their distinguished clothes, Islamic habits, traditions and behaviors.

Yet, if something is common among Muslims and Kafirs, it will not be deemed as imitation, such as flying by planes or driving cars. These things have been first assumed by our enemies, but Allah has facilitated using them for us. These things are common things and are not types of imitation. Thus, it is allowed for us to use planes, trains or cars as they do. This also applies to the forces sought by Muslims in wars for the purpose of defending their Din (religion) of Islam and countries to be be in accordance with Allah's Statement: ﴿And make ready against them all you can of power﴾

It is permissible for Muslims to take from their enemies whatever includes benefit to them, and this will not be considered imitation since it involves the development and attainment of public benefit to Muslims. This also is applicable to things which have become a custom among Muslims and Kafirs. Imitation lies in that which has become their customs and appearance. This means things that are useful to us and are not exclusively reserved for the Mushriks (those who associate others with Allah in His Divinity or worship). We should not adorn ourselves with that which they are attributed by and has no use to us. Rather, we should only take what includes benefit. This is based on the Allah (may Allah be Exalted) says: ﴿And make ready against them all you can of power﴾ He (Glorified be He) states:

**(Part No. 1; Page No. 202)**

﴿Say (O Muhammad صلى الله عليه وسلم): "Who has forbidden the adornment with clothes given by Allâh, which He has produced for His slaves, and At-Taiyyibât [all kinds of Halâl (lawful) things] of food?"﴾ Caution, however, should be urged in affairs of their religion that deal with their appearance and manner, and does not belong to our Din. But, if it is something relevant to our Din that we use, and they imitate and share in, such as if they all let their beard grow, we should continue doing this, since we are ordered to do so. The same if they build a Masjid (mosque) and offer Salah (Prayer) therein, we should not consequently demolish our Masjids. We must abide by whatever is included in our Din even if they share in it. The same goes for systems which we benefit from, such as traffic, police and other systems which benefit the Ummah.

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## 77- Ruling on providing non-Muslim festival greeting cards

**Q: Is it permissible to provide greeting cards for Christian festivals such as Christmas? Is it permissible to supply, carry, or keep them in one's custody?**

**A:** What appears to me is that it is not permissible to do so, for it includes propagating them. This may lead some to think that this is permissible, thus, they may tend to imitate them in this Bid`ah (innovation in religion) - related festivals.

**(Part No. 1; Page No. 203)**

Therefore, such cards should not be circulated among people; rather, they should be destroyed.

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## 78- Ruling on sending peace upon the parents of the Messenger of Allah (peace be upon him)

**Q: Here, we have a gathering for reciting Dhikr (remembrance of Allah), it is named "The gathering of sending peace upon the Prophet (peace be upon him)". We are used to say therein: "May Allah's Peace and Blessings be upon our master Muhammad, and his parents!" Or: " May Allah's Peace and Blessings be upon our master Muhammad, his family, and Companions!" They used to do so following the Imam (the one who leads congregational Prayer). Is this gathering permissible? Please advise us. May Allah reward you well!**

**A:** Asking Allah to send peace upon the parents of the Prophet (peace be upon him) is not permissible, since they died in Jahiliyyah (pre-Islamic time of ignorance). Therefore, it is not permissible to ask Allah to send peace upon them or make Du`a' for them. He (peace be upon him) said: (I asked My Lord for permission to make Istighfar (seeking forgiveness from Allah) for my mother, but He did not permit me.) He (peace be upon him) also told a man who asked him about his father: (My father and yours are in the Hellfire.) Therefore, it is not permissible to ask Allah to send peace upon them, or make Du`a' (supplication) for them, but you can send peace upon the Prophet (peace be upon him) by saying: (O Allah! send peace upon Muhammad, O Allah! send peace upon our Prophet Muhammad, or upon our master Muhammad, this is good. Furthermore, the Prophet (peace be upon him) said:

**(Part No. 1; Page No. 204)**

(Anyone who sends peace upon me once, Allah sends peace upon them ten times.) This is not confined to a certain period of time.

As for designating special gatherings to send peace upon the Prophet (peace be upon him) out loud collectively, this has no origin. Yet, if you hear someone asking Allah to send peace and blessings upon the Prophet, you should do the same. Also, if you hear someone mentioning the Prophet (peace be upon him) while you are on your way, at home, or in the Masjid (mosque); you should ask Allah to send peace and blessings upon him (peace be upon him) as well. This is because the Prophet (peace be upon him) said: (Anyone who (asks Allah to) send peace and blessings upon me, Allah will send peace upon them ten times.) In addition, Allah (Exalted be He) says in His Glorious Book, the Noble Qur'an: (Allâh sends His Salât (Graces, Honours, Blessings, Mercy) on the Prophet (Muhammad صلى الله عليه وسلم), and also His angels (ask Allâh to bless and forgive him). O you who believe! Send your Salât on (ask Allâh to bless) him (Muhammad صلى الله عليه وسلم), and (you should) greet (salute) him with the Islâmic way of greeting (salutation i.e. As-Salâmu 'Alaikum ).)

May Allah's Peace and blessings be upon our Prophet Muhammad, his family, and Companions! Moreover, if you say: "O Allah! Send peace and blessings upon Muhammad, his family, and Companions," or "O Allah! Send peace and blessings upon Muhammad, his wives and offspring," all these are good ways for sending peace and blessings upon the Prophet (peace be upon him) and his family. But to mention his parents; this is not permissible. His parents should not be mentioned in the Du`a', but peace should be designated to the Messenger (peace be upon him) since his parents did

not embrace Islam. Thus, they are not included among his family i.e., Muslim members of his family and his followers for they are also included among his family. His good family includes Fatimah, his wives, `Aly, Al-Hassan, Al-Hussayn and others among those who embraced Islam from Banu Hashim. Yet, his parents are not of his family who are included in sending peace or making Du`a' since they died embracing the religion of Jahiliyyah.

**(Part No. 1; Page No. 205)**

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## 79- Ruling on participating in the holidays of the Kafirs

**Q: It is noticed that some Muslims participate with the Christians in Christmas celebrations. Please advise on this matter!**

**A:** It is not permissible for all Muslims, whether males or females, to participate with the Christians, the Jews or other Kafirs (disbelievers) in their holidays; rather, this should be abandoned. This is because anyone who imitates a certain people will be one of them. Furthermore, the Messenger (peace be upon him) warned us against imitating them or adopting their manners. Therefore, all Mu'mins (believers) should beware of this. They should not help by any means in establishing such festivals since they are inconsistent with the Shari`ah (Islamic law). These festivals are held by Allah's Enemies, therefore it is not permissible to contribute in them or cooperate with their sponsors in anyway either by offering tea, coffee or even tableware and the like. Allah (Exalted be He) also says: ﴿Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression.﴾.

Accordingly, participating with the Kafirs in their holidays is a form of cooperating on sins and transgression. Hence, it is the duty of every Muslim; male or female, to abandon this. A wise person should not be deceived by that; rather, they should consider what is brought forth by Shari`ah and

(Part No. 1; Page No. 206)

abide by the Commands of Allah (Exalted be He) and His Messenger (peace be upon him). They should not mind the affairs of people since most of them do not care about that which Allah (Exalted be He) has prescribed as He (Glorified and Exalted be He) says in His Glorious Book: ﴿And if you obey most of those on the earth, they will mislead you far away from Allâh's Path.﴾ He (Glorified be He) also says: ﴿And most of mankind will not believe even if you desire it eagerly.﴾ Therefore, customs that contradict the Shari`ah should not be followed, even if they are observed by people. A Mu'min, however, should weigh their acts and sayings as well as those of people in accordance to the Qur'an and Sunnah (that which is reported by the Prophet) of His Messenger (peace be upon him), so that what complies with either or both of them is to be accepted even if it is abandoned by people. In the same manner, anything that contradicts either or both of them is to be rejected even if it is observed by people. May Allah grant all of us success and guidance!

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## 80- Ruling on being kind to the Dhimmy and Musta'man

**Q: Praise be to Allah, we are Muslims, but we have a Christian brother. Is it permissible to eat and drink with him? Please advise us. May Allah reward you with the best!**

**A:** A Christian is not a brother of yours if you are a Muslim, unless he is your biological brother. A Kafir (disbeliever) is not a brother of a Muslim. This is because Allah (Glorified and Exalted be He) says: (The believers are nothing else than brothers (in Islâmic religion).)

**(Part No. 1; Page No. 207)**

The Prophet (peace be upon him) also said: (The Muslim is the brother of their fellow Muslim.) The Muslim is the brother of the Muslim, not the Kafir. Even if they are biological brothers, yet, they are not brothers in religion whether this brother is a Jew, Christian, Magi, Communist, Qadyanist or Pagan. The Kafirs (disbelievers) are not our brothers; rather, we have hostility and hatred between us and them, though we should treat them kindly. If they are poor and not belligerent; there is nothing wrong with being kind to them if they are Dhimmy (protected non-Muslim living under Islamic rule) or Musta'minin (non-Muslims with a peace agreement permitting them to enter and stay temporarily in a Muslim country). It is permissible to treat them kindly if they are poor and call them to Islam. Still, they are neither our brothers nor bosom friends, as we should hate them for the sake of Allah (Exalted be He) till they are guided. As previously mentioned, we should be kind to them, call them to the way of Allah (Exalted be He) and ask Him to grant them guidance, for all this is required. On the other hand, if they are engaged in warfare with us, we should hate them for the sake of Allah, fight them, boycott them and never help them in anyway. Supporting them against Muslims is an act of Kufr (disbelief) and apostasy. Therefore, you should not take this Christian man as a friend or even eat with him. But, if it happened and you became obliged to be in his companionship as a housemate or guest, there is nothing wrong with sharing your food with him, provided that you do not make him a bosom friend or helper.

**(Part No. 1; Page No. 208)**

Rather, you should consider him as an enemy and hate him for the sake of Allah until he follows guidance. Again, you can eat with him if necessary or in case he is your guest or housemate without seeking his friendship or companionship. This is to avoid being drawn to his evil or becoming negligent in that which Allah (Exalted be He) has imposed on you as regards him. Allah is the One to be sought for help.

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## 81- Ruling on calling people with names leading to arrogance

**Q: We have non-Muslim teachers whom we usually address by the word "Sir" in English. This word means "my master" in Arabic; is this permissible? Please advise us. May Allah reward you with the best.**

**A:** If it means "my master"; it should be abandoned for when the Prophet (peace be upon him) was told: "You are our master," he replied: ("The Master is Allah (may He be Blessed and Exalted).") The word "master" may lead a person to become self-conceited or arrogant. Consequently, it is better not to call a teacher or even a brother by "master" or any other word bearing the same meaning. Rather, one should say: "Abu so and so (i.e. father of)", or call him by his name or whatever epithet or common name a person has, without exceeding the proper limits in such names.

**(Part No. 1; Page No. 209)**

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## 82- Meaning of love and hate for the sake of Allah

**Q: Abu Ahmad from Riyadh asks: "We were informed that the strongest bond of faith is love for the sake of Allah and hate for the sake of Allah. What does it mean to love and hate for the sake of Allah (Exalted Be He)?"**

**A:** Love for the sake of Allah (Exalted Be He) means to love someone who is characterized by piety and faith, and hate another person for the sake of Allah as he is a disbeliever or even disobedient to Allah (Exalted Be He). One disapproves and hates of a disobedient Muslim to Allah all the sins he commits. In fact, a Muslim's heart is capable of harbouring both feelings. Thus, a Muslim loves for the sake of Allah those who have faith and piety, and he hates for Allah's sake the unbelievers who do evil and are disobedient to Him. As for a person whose character reveals both sides of good and evil, such as disobedient Muslims, he should be loved for being Muslim, none the less his committing of sins is hated of him. Thus, the two attitudes, i.e. love and hate for the sake of Allah, exist in the heart of a believer in such a case; he loves the people of faith and righteousness, and hates the disbelieves for their repudiation of faith. Once again, one whose character is a mixture of good and evil tendencies, i.e., a disobedient Muslim, should be loved in relation to the degree of his faith and hated in proportion to his sins and shortcomings.

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(Part No. 1; Page No. 210)

(Part No. 1; Page No. 211)

Chapter on Proving that the Ummah of Muhammad (peace and blessings of Allah be upon him) includes all Humans and Jinn

(Part No. 1; Page No. 212)

(Part No. 1; Page No. 213)

Chapter on proving that the Ummah of Muhammad (peace be upon him) includes all humans and jinn

83- The Ummah of Muhammad (peace and blessings of Allah be upon him) includes Both the Worlds of Humans and Jinn

**Q: What is exactly meant by the Ummah of Muhammad (peace and blessings of Allah be upon him)? Does it mean all the generations since the coming of the Prophet (peace be upon him) and until Doomsday? or does it specifically refer to all those who believed in his message and followed him?**

**A:** The Ummah of Muhammad (peace and blessings of Allah be upon him) includes both the worlds of humans and that of the jinn. They are referred to as Ummat-ul-Da`wah (the nation that is called to Islam) in the sense that they are all called to Islam and shall be accountable for their deeds. The two realms are commanded to believe in the Oneness of Allah, to obey Him, to follow His Messenger (peace and blessings of Allah be upon him) and to shun all that He prohibited for them. In general, the command applies to all humans and jinn. In this regard, Allah (Exalted be He) says: ﴿Say (O Muhammad صلى الله عليه وسلم): "O mankind! Verily, I am sent to you all as the Messenger of Allâh﴾ He (Glorified be He) also says: ﴿And We have not sent you (O Muhammad صلى الله عليه وسلم) except as a giver of glad tidings and a warner to all mankind﴾ To the same effect, the Prophet (peace and blessings of Allah be upon him) said: ﴿All Prophets were sent only to their particular people, whereas I have been sent to all mankind.﴾

**(Part No. 1; Page No. 214)**

However, there is another type of Ummah, namely Ummat-ul-Ijabah (the nation that accepted the Prophet's call to Islam). This term stands for those who received the Prophet's (peace and blessings of Allah be upon him) call and followed him. This Ummah was praised by Allah (Exalted be He) for accepting the Prophet (peace and blessings of Allah be upon him) and following his Shari`ah (Islamic law). Allah (Glorified be He) spoke of them, saying: ﴿You [true believers in Islâmic Monotheism, and

real followers of Prophet Muhammad صلى الله عليه وسلم) and his Sunnah] are the best of peoples ever raised up for mankind; you enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islâm has forbidden), and you believe in Allâh.) Those who believed in him shall be gracefully rewarded by Allah (Exalted be He). But those who reject his message are called Ummat-ul-Da`wah, and they shall be the inhabitants of Hellfire on the Day of Resurrection if they did not believe in the Prophet (peace and blessings of Allah be upon him). However, this does not apply to Ahl-ul-Fatrah (people having no access to Divine Messages), who had not received the Prophet's call and thus known nothing about his message (peace and blessings of Allah be upon him), such as those living in very remote parts of the globe. Such people shall be tested on the Day of Resurrection, and if they accept what they are asked to do will enter Jannah (Paradise), but those who disobey shll enter the Hellfire. However, those who knew about the Prophet's mission and yet rejected him will be among the dwellers of the Hellfire. To this effect, the Prophet (peace and blessings of Allah be upon him) said: (By the One in Whose Hand is my soul! There is no one of this Ummah, a Jew or a Christian, who hears of me and does not believe in me, except that he will enter the Hellfire.) (Related by Imam Muslim in his Sahih [Authentic Collection of Hadith]). Also, Allah (Exalted be He) said: (but those of the sects (Jews, Christians and all the other non-Muslim nations) that reject it (the Qur'ân), the Fire will be their promised meeting-place.) Accordingly, Muhammad (peace and blessings of Allah be upon) is Allah's Messenger to all mankind. Those who follow his guidance, believing in the Oneness of Allah and obeying Him, belong to Ummat-ul-Ijabah and they shall enter Jannah on the Day of Resurrection. But those who reject him,

**(Part No. 1; Page No. 215)**

of the Jews, Christians, Communists, idolaters and all other atheists, shall be among the inhabitants of the Hellfire. The only exception, as we indicated above, are the people whom the Prophet's call did not reach, i.e., Ahl-ul-Fatrah, who will be tested on the Day of Resurrection. Allah (Glorified be He) ordered His Prophet (peace and blessings of Allah be upon him) to convey the Message to all mankind in His saying: (this Qur'ân has been revealed to me that I may therewith warn you and whomsoever it may reach.) He (Glorified be He) also said: (This (Qur'an) is a Message for mankind (and a clear proof against them), in order that they may be warned thereby) Thus, Allah described the Holy Qur'an as a Message. Likewise, everything the Prophet (peace and blessings of Allah be upon him) said besides the Qur'an, i.e., his Sunnah, is part of this Message. Accordingly, those who follow the Qur'an and Sunnah, believe in the Oneness of Allah and internalize the laws of the Shari`ah are the true believers and hence shall enter Jannah. These people, and all who follow in their footsteps until the Day of Resurrection, are called Ummat-ul-Ijabah. As for those who deviate from the right path and reject the call, of the Jews, the Christians and others, they shall be among the people of the Hellfire on the Day of Resurrection. But those living in far off areas of the world, Ahl-ul-Fatrah, who did not know about the Holy Qur'an or Muhammad (peace and blessings of Allah be upon him), they will be tested on the Day of Resurrection. The authentic Hadiths tell us that they will be tested by giving them a command to enter the fire. If they conformed unquestionably with the command, then they shall enter Jannah. Those who will refuse to obey the command will enter Hellfire.

**(Part No. 1; Page No. 216)**

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## 84- Prophet Muhammad (peace and blessings of Allah be upon him) was sent to all mankind and jinn

**Q: The Prophet Muhammad (peace and blessings of Allah be upon him) was sent to all mankind and jinn. Does this also apply to all other Messengers (peace be upon them)? Or, was Muhammad (peace and blessings of Allah be upon him) the first Messenger to be sent to the (jinn)? Would you please advise us! May Allah reward you greatly for this!**

**A:** Before the Prophet Muhammad (peace and blessings of Allah be upon him), each Prophet and Messenger was specifically sent to his own people, while there were warners and preachers from among the jinn whom Allah would send to warn them. As for our Prophet Muhammad (peace and blessings of Allah be upon him), he was sent to all humans and jinn, and this particularity was exclusive for him (peace and blessings of Allah be upon him). No other Messenger was sent to both humans and jinn except Muhammad (peace and blessings of Allah be upon him). To clarify, every Messenger was sent to his own people, whether humans or jinn, in the realm or land to which his mission was particularly intended. Although such Messengers did not know many peculiarities of the jinn or even their names, the jinn of that realm or land to which the Messengers were sent had to listen to and obey them, accept their messages and act in accordance with their commands. They had to follow the Messenger who was sent to them. And Allah knows best the truth about this matter.

(Part No. 1; Page No. 217)

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## 85- Jinn are addressed with what is addressed to mankind in the Shari`ah

**Q: It is known that Jinn and mankind are both Mukallafs (persons meeting the conditions to be held legally accountable for their actions) as stated by Allah (Exalted be He):** ﴿And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone).﴾ **He (Exalted be He) also says:** ﴿Say (O Muhammad صلى الله عليه وسلم): "It has been revealed to me that a group (from three to ten in number) of jinn listened (to this Qur'ân). They said: 'Verily, we have heard a wonderful Recitation (this Qur'ân)!﴾ ﴿It guides to the Right Path, and we have believed therein﴾ **Which method of worship did the jinn use, knowing that they were created before Adam? What was their `Ibadah (worship) like before the coming of prophets?**

**A:** What we know from the Shari`ah (Islamic law) is that the Jinn are being addressed with what mankind is addressed of in Shari`ah, with the exception of which we do not know, for they have things which only concern them and we are not aware of. The Prophet (peace be upon him) met them, and told them things which we are not aware of that are exclusively for Jinn. Originally the Jinn are obliged to do what mankind are obliged to do including Salahs (Prayers) and other things except for that which the Shari`ah excluded them of, that which we do not know, and which Allah (Exalted be He) only meant for the Jinn. Only Allah (Exalted be He) is aware of it, and He will ask them about it. As for what is assigned to us, they too will be accounted for. Allah (Exalted be He) revealed Surah Al-Rahman where He addressed all the Jinn along with mankind. After each Ayah (Qur'anic verse), Allah (Exalted be He) says: ﴿Then which of the Blessings of your Lord will you both (jinn and men) deny?﴾ They are responsible and Mukallafs. They are also promised

**(Part No. 1; Page No. 218)**

Jannah (Paradise) and Hellfire; those who obey (Allah and His Messenger) will enter paradise, and those who disobey will enter Hellfire. Allah (Exalted be He) says: ﴿'And of us some are Muslims (who have submitted to Allâh, after listening to this Qur'ân), and of us some are Al-Qâsitûn (disbelievers - those who have deviated from the Right Path)'. And whosoever has embraced Islâm (i.e. has become a Muslim by submitting to Allâh), then such have sought the Right Path."﴾ ﴿And as for the Qâsitûn (disbelievers who deviated from the Right Path), they shall be firewood for Hell,﴾ He (Exalted be He) says in a previous Ayah: ﴿'There are among us some that are righteous, and some the contrary﴾ Among them are the good and the innovators, and among them are the disbelievers and the Fasiqs (those who flagrantly violate Islamic law), similar to mankind, so we should not talk about Allah (Exalted be He) without knowledge. Originally, the Jinn are ordered to do what we have been ordered to do except for that which the Shari`ah has excluded them of, which is between Allah and Jinn. Allah (Exalted be He) has informed them without our knowledge. The knowledge of this is for Allah (Exalted be He). They are required to carry out what Allah has necessitated for them, and whoever among them is negligent will be punished accordingly. If he disbelieves then he is guilty of disbelief and if he disobeys, then he is guilty of being disobedient, and the Jinn too are judged according to their deeds on the Day of Judgment, as stated in Surah Al-Rahman and Surah Al-Jinn. And Allah (Glorified be He) knows best.

**Q: A questioner says: "Do the believing Jinn enter Paradise with mankind? And where will**

**there dwellings be in paradise? Will they meet mankind?**

**A:** The disbelieving Jinn and mankind will enter Hellfire, and the believing Jinn and mankind will enter Paradise. Allah (Exalted be He) says in Surah Al-Rahman: ﴿But for him who fears the standing before his Lord, there will be two Gardens (i.e. in Paradise).﴾

**(Part No. 1; Page No. 219)**

This Ayah addresses mankind and Jinn. Allah (Glorified be He) says: ﴿Then which of the Blessings of your Lord will you both (jinn and men) deny?﴾ And: ﴿This is the Hell which the Mujrimûn (polytheists, criminals, sinners) denied.﴾ ﴿They will go between it (Hell) and the fierce boiling water!﴾ So Jinn and mankind are equal. Thus, those who believe and die while sticking to their Iman (faith) will enter Paradise, and those who die while disbelieving will enter Hellfire, whether they are Jinn or human beings.

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## 86- Statement on the nature of Jinn

**Q: It is known that the Jinn and mankind are the creations of Allah (Exalted be He), and He has ordered them to worship Him in His saying:** ﴿And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone).﴾ **Do the Jinn harm mankind? If so, how? And, by which means? What are the symptoms of the harmed one? And, what is the cure if this happens?**

**A:** Jinn are great creatures, and Allah (Exalted be He) created them to worship Him. Allah (Glorified be He) says: ﴿And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone).﴾ It is correct that they are the sons of Iblis (Satan) they are called

**(Part No. 1; Page No. 220)**

Jinn. Iblis is the father of Jinn exactly as Adam is the father of mankind. Among them are the Kafirs (disbelievers), the Muslims and the disobedient ones, just like the children of Adam who include those who are good and bad. Allah (Exalted be He) has ordered them to worship and obey Him, and has imposed duties on them, which they must adhere to and obey. They must follow the orders of Allah (Exalted be He), and they must refrain from what is prohibited. They are of different sizes and forms and they eat and drink. They go also into intimate relationships and reproduce. They can also bring harm the children of Adam in the same way as the children of Adam bring harm to one another. Sometimes, the Jinn bring harm to mankind through using stones, burning some of their belongings, or using disturbing words, or other ways. They can also harm mankind by possessing them. This can mostly occur due to the fault committed by human beings; either they threw something heavy without mentioning the name of Allah, they poured hot water without mentioning the name of Allah, or the like which may harm the Jinn. This harm prompts them to possess the one who has harmed them. But when Ayahs (Qur'anic verses) of Allah (Exalted be He) are recited by a person with firm Iman (faith) and the Jinn are asked to leave out of fear of Allah (Exalted be He), Jinn will leave the body if they are righteous and accept admonition humbly. However, they will not leave the body if they are Fasiqs (those who openly and flagrantly violate Islamic law) or a Kafirs (disbelievers). They are like mankind for they also wrong others, transgress, and do not accept advice. Among them are the fasiq, the kafir, those who wrong others, the kind, and the evil. Allah (Exalted be He) has prescribed for us certain sayings to protect us from the evil of Jinn. Every morning and evening the following should be said: "I seek refuge in the perfect words of Allah from the evil of what He has created," three times. One should say also: "In the name of Allah, who with His name nothing can cause harm

**(Part No. 1; Page No. 221)**

in the earth nor in the heaven, and He is the All hearing the All knowing," three times in the morning and in the evening. This is to protect yourself from the Jinn and others. Also, reading Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255) after each Salah (Prayer), and reading it before going to bed will help to protect mankind from the devils. Also, reading Surah Al-Ikhlas and Mu`awwidhatayn (Surahs Al-Falaq and Al-Nas) after each Salah, and reciting them three times after

the Maghrib (Sunset) and Fajr (Dawn) Prayers. This is to help protect you from the devil, the evils of mankind and the Jinn. The Mu'min (believer) should be cause harm to both mankind and Jinn, and he who holds firmly to Allah and does what has deen prescribed upon him, Allah (Exalted be He) will safeguard him from the evil of both mankind and Jinn. While he who does not and is lenient will not be safeguarded from the evils of man and Jinn due to his leniency, aggression or wronging others. May Allah protect us!

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## 87. Explanation of Shaytan, the Jinn, and Mankind

Q. What is the difference between Shaytan (Satan) and the Jinn (creatures created from fire), and does Satan have children? If their father was expelled from Paradise for disobedience and Allah promised him Hell-fire, why did he not warn his children so that they could be freed from Hell-fire? Does Satan serve mankind if in return they disobey Allah? Are there believing Jinn that serve believers in the same way that they served Prophet Sulayman (Solomon)? If Satan or the Jinn are capable of serving or harming mankind, then why do believing Jinn not help

(Part No. 1; Page No. 222)

the believers of mankind in their battles against Kuffar (disbelievers), and expose their secrets and making Islam victorious? Why do the disbelieving Jinn not help the disbelievers of mankind against the believers in anyway? Appreciate your guidance, may Allah guide you. If I intend a good deed in my heart, will Satan have knowledge of it and will he try to guide me away from it? If any of this is true, do we have a proof from the Quran or Sunnah? Were there examples of this during the time of the Prophet Muhammad (peace be upon him)? Is there a book available with some of the similar situations, please guide me to it, so that I can protect myself from the evils of Satan. May Allah protect you, all Muslims and me. As-salamu `alaykum (May Allah's peace be upon you)

Devils are of the Jinn; they are the most evil and rebellious among them. The devils of mankind are the most evil and rebellious among them. Both mankind and Jinn have devils, and they are the most evil of the disbelievers and the Fasiqs (people openly and flagrantly violating Islamic law), and among them are kind and gentle Muslim Jinn, similar to kind and gentle Muslims of mankind. Allah (Exalted be He) states: (And so We have appointed for every Prophet enemies - Shayâtîn (devils) among mankind and jinn, inspiring one another with adorned speech as a delusion (or by way of deception). If your Lord had so willed, they would not have done it; so leave them alone with their fabrications. (Tafsîr Qurtubi)) Satan is the father of the Jinn according to some of the scholars, and he disobeyed Allah and was too proud to prostrate. Other scholars have said:

(Part No. 1; Page No. 223)

Satan is a species of angels called the Jinn, who was too proud to prostrate and therefore Allah expelled him and made him the leader of all those who are evil, malicious, disbelieving or astray. Every human has a devil and an angel, according to the Prophet (peace be upon him). Satan fills their minds with evil and guides them to evil. By Allah's Will Satan can see what mankind is doing and can distract them from doing good, as does the angel. Allah has given them the power to do so. He has given this power to the two personal Jinn and human companions for humans. (The Messenger of Allah (peace be upon him) said: "There is none of you who does not have a companion of the Jinn and a companion of the angels." They said: "Even you Prophet of Allah?" He said: "Even me, but Allah gave me the ability to make mine become Muslim.")

This means that every person has a companion of the angels and a companion of the Jinn. The believer, through obeying Allah and His messenger (peace be upon him) and remaining steadfast, weakens and disgraces his companion of the Jinn, until he is too weak to win or to prevent the believer from doing good. However, the sins of the disobedient make their companions of the Jinn overpower them, drive them to do wrong, encourage them to sin, and discourage them from doing good. A believer is required to fear Allah and continue battling his or her devil by obeying Allah and His messenger (peace be upon him), seeking refuge with Allah from Satan, and continuously

**(Part No. 1; Page No. 224)**

helping their companions of the Jinn to worship Allah and follow His messenger, and carry out Allah's commands. The Muslim Jinn encourage each other to worship Allah and His messenger as do mankind. They help man in worshiping Allah (Exalted be He) and His messenger and man hears some things from them. They also wake humans up for Prayer and direct their attention to certain things that will benefit them, and to things that can harm them. Sometimes, the Jinn can appear to humans to guide them to good deeds, and guide them to bad deeds. This rarely occurs. They do not usually appear to humans. However, they can be heard waking a believer up for Prayer or informing them of things. Muslim Jinn help Muslims and although one is not aware, they want good for the Muslims in the same way Muslim humans wish for their Muslim brothers of the Jinn only good things. Muslim Jinn attend Islamic lectures and enjoy acquiring knowledge, they attend human lectures in some countries and learn from the lectures. This is all true and known. They have admitted this to those who speak to Jinn. They have been asked about certain issues to which they have admitted attending lectures, and there are many books on this issue. Ibn Al-Qayyim (May Allah have mercy on him) in his books has tackled this point in detail. There is also a book with writings of several scholars entitled "Akam Al-Murjan Fi Bayan Ahkam al-Jan" by a man called Al-Shibly. It is very useful, and there is no doubt that there are many other books on this subject that can be found and asked about at book stores.

**(Part No. 1; Page No. 225)**

There is also Tafsir (explanation/exegesis of the meanings of the Qur'an) of Surah Al-Jinn which will be very useful: (Say (O Muhammad صلى الله عليه وسلم): "It has been revealed to me that a group (from three to ten in number) of jinn listened (to this Qur'ân).) There are other Qur'anic verses which address the subject of Jinn, while reviewing Tafsirs so that you may benefit from the accounts of the Mufassirs (exegetes of the Qur'an), May Allah have mercy on them, on the topic of Jinn, the good and the bad among them.

**Q: Some people claim that there is a devil who embraced Islam and another who disbelieved. Is this true?**

A. Among the Jinn are Muslims and disbelievers. Shaytan (Satan) is the rebellious Jinn. The Shaytans (devils) of the jinn are the rebellious ones among them, just as the devils among mankind are the rebellious ones among them. He who Allah has guided from the Jinn is not referred to as Satan - that is, Satan rebels against the Truth and guidance and promotes deviance. He who Allah guides from among them is from us and for him is what Allah has promised of good and Paradise. Allah (Exalted be He) states in Surah Al-Jinn: ('There are among us some that are righteous, and some the contrary; we are groups having different ways (religious sects).) So if one of them returns to and becomes steadfast on Islam,

**(Part No. 1; Page No. 226)**

he is the same as a human who was a Kafir (disbeliever) and then reverted to Islam and Allah guided

him. Both the Jinn and humans have Kafirs, Muslims, innovators, disobedient, Jahmiyyah (an Islamic sect denying some of the Attributes of Allah, claiming they are ascribed to people and cannot be ascribed to Allah), Rafidah (a Shi`ah group that denied the caliphates of Abu Bakr Al-Siddiq and `Umar ibn Al-Khattab and made accusations against them and many other Sahabah) and others. Allah (Exalted be He) states: ﴿There are among us some that are righteous, and some the contrary﴾ and: ﴿we are groups having different ways (religious sects).﴾, i.e. many different sects and groups within the sects among which are the kind and the evil, the good and the malicious. Among them are those who follow the Sunnah (whatever is reported from the Prophet) and the those who follow Bid`ah (innovation in religion). Allah (Exalted and Glorified be He) says: ﴿'And of us some are Muslims (who have submitted to Allâh, after listening to this Qur'ân), and of us some are Al-Qâsitûn (disbelievers - those who have deviated from the Right Path)'. And whosoever has embraced Islâm (i.e. has become a Muslim by submitting to Allâh), then such have sought the Right Path."﴾ ﴿And as for the Qâsitûn (disbelievers who deviated from the Right Path), they shall be firewood for Hell,﴾ Al-Qasit is he who deviates from the right path, but 'Aqsat' means one who acts justly. Allah (Exalted be He) says: ﴿Verily, Allâh loves those who act justly.﴾, i.e. the people of justice, grace and knowledge. Al-Muqsit is a compliment; it is one who remains truthful and steadfast, and is just. Al-Qasit is one who deviates from the right path, and refuses to follow it. Allah (Exalted and Glorified be He) states: ﴿And as for the Qâsitûn (disbelievers who deviated from the Right Path)﴾, i.e. those who deviated from the right path, ﴿they shall be firewood for Hell﴾ This applies to both the Jinn and mankind - they are equal. Whoever abandons disbelief and Batil (null and void) and enters the fold of Islam will be a Muslim and will be accountable like Muslims. And whoever remains in the way of evil, disbelief and misguidance will receive what his fellow disbelieving Jinn or humans receive. Whoever seeks guidance at all times will receive what Allah has promised those who are guided.

(Part No. 1; Page No. 227)

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## 88- Ruling on Jinn companionship for human

**Q: There is a man in our area who lives alone and claims that he has Jinn (creatures created from fire) living in his house, and according to him, he cannot turn the lights on during the night, and most nights he closes his eyes. A few people who claim that they can deal with Jinn have visited his house and said that indeed Jinn live there and eat with him. He also claims that there is a female Jinni accompanies him. Is it true that the Jinn can control humans in that way? And, in our Shari`ah (Islamic law) is there a way to exorcise Jinn from this house? Please advise us, may Allah reward you with the best!**

**A:** Yes, this may happen to some people. The Jinn may accompany a person and may lead him astray. They may convince the person with things that harm humans, and give them some foreseen information which they overhear or find out by traveling from one place to another. For example, they may tell a person that the prince of a country has passed away, or that someone has died in a certain country. The Jinn inform each other and are very quick in moving from one place to another. They can overhear things from the angels in the heavens and then inform their human companions. So, it is possible that humans have companions from the Jinn. A companion of Jinn is called a soothsayer and this has been happening for a long time. Every human has a devil and an angel as a companion.

**(Part No. 1; Page No. 228)**

It is possible that the man's devil companion invites Jinn and they assist each other in carrying out their evil doings with this man or this woman. Thus, befriending Jinn and taking them as helpers or protectors, and using them to assist in harming or benefiting humans may happen and is possible. However, it is Haram (prohibited) for Muslims to befriend jinn, or use their services in soothsaying and witchcraft to harm humans. Rather, humans should beware of them, and Muslims are required to fight them in order to eliminate their evil doings. Also, rulers should send someone to ask the practitioners of witchcraft to repent and return to the truth and the right path, otherwise they will be tormented, beaten and jailed, until they abandon this mischief.

If the practitioners of witchcraft invoke or seek help from the Jinn, then they are to be warned that this is major Shirk (associating others with Allah in His Divinity or worship that takes the Muslim out of Islam); and their punishment is death. However, if the ruler finds out that they claim to know Al-Ghayb (the Unseen) through the jinn and that such and such will happen, then they should be asked to repent, so either they repent or they are subject to capital punishment for being Kafirs (disbelievers). This is because claiming to know the Unseen is disbelief. Allah (Exalted be He) says: ﴿Say: "None in the heavens and the earth knows the Ghaib (Unseen) except Allâh, nor can they perceive when they shall be resurrected."﴾ And: ﴿And to Allâh belongs the Ghaib (Unseen) of the heavens and the earth﴾ Allah (Exalted be He) told His Prophet (peace be upon him):

**(Part No. 1; Page No. 229)**

﴿Say (O Muhammad صلى الله عليه وسلم): "I possess no power over benefit or harm to myself

except as Allâh wills. If I had the knowledge of the Ghaib (Unseen), I should have secured for myself an abundance of wealth, and no evil should have touched me. I am but a warner, and a bringer of glad tidings unto people who believe.") So, if Prophet Muhammad (peace be upon him) who is the best of creation, and the pre-eminent amongst the descendants of Adam does not know the Unseen, then why should anyone else have priority?

It is Wajib (obligatory) to end this ordeal. As for the person whom you mentioned in your question who lives alone, claims that he has a female jinni companion, turns off the light of his house at night and closes his eyes, this is all part of disillusioning people and taking their money wrongfully as he tells them to do such and such a thing, and this and that will happen. Rulers who have a minimum adherence to Shari`ah should not leave this improper matter to continue as it is obligatory on any Muslim ruler to give a helping hand to these people to get rid of their sorcery and charlatanry.

Thus, if this person repents and returns to Allah (Exalted be He) and the truth, Jinn will be driven away from him, because they only affect every sinful liar and those who befriend them. So, if he repents and returns to Allah (Exalted be He) and truthfully seeks refuge in Him from their evil, Allah (Exalted be He) will protect him from them.

Some of the ways to prevent this is reciting Qur'an a lot, seeking refuge in the Perfect Words of Allah when one enters their house, and saying: "Bismillahi alladhi la yadurru ma`a ismihi shai'un fil-ardi wa-la fil-sama'i wa huwa al-Sami`u al-'Alim (In the Name of Allah, with Whose Name nothing on the earth or in the heaven can cause harm, and He is the All-Hearing, the All-Knowing)"

**(Part No. 1; Page No. 230)**

three times every morning and evening. By doing so, nothing can harm a person. A person should also say: "A'udhu bi kalimatillah al-tammat min sharri ma khalaq (I seek refuge in the Perfect Words of Allah from the evil of what He has created)," these are all ways of preventing and being safe from the evil of the devils, both jinn and human. It is not permitted that this person or similar people to admit to this falsehood and this charlatanry, sorcery and Munkar (that which is unacceptable or disapproved of by Shari`ah and Muslims of sound intellect) with which they lead people astray, and which does not affect anyone except those who are ignorant. May Allah grant us His Help!

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## 89- The ability of the Jinn to appear to some humans and befriend them

**Q: Do the Jinn (creatures created from fire) appear to some humans and hold friendships with them? Is jinni a devil?**

**A:** Jinn do appear to some people. The Jinn are individual beings, not part of the human. It is well-known among scholars that the Jinn are the children of the Satan, in the same way that the humans are the children of Adam, so the Satan is the Jinni who refused to prostrate to Adam. He is the father of all Jinn. Some of them are kind, and others are wicked Kafirs (disbelievers) similar to the Kafirs among human beings. Among them are the Fasiqs (someone openly and flagrantly violating Islamic law), Kafirs, righteous Mu'mins (believers), and disobedient ones. They are groups and sects as humans, some people are in contact with them, they speak to them and are spoken to by them, some people can see them, but in most cases they are not seen. This is as Allah (Glorified and Exalted be He) says:

**(Part No. 1; Page No. 231)**

(Verily, he and Qabîluhu (his soldiers from the jinn or his tribe) see you from where you cannot see them.)

It means that they see us from where we cannot see them. This does not mean that we cannot see them at all; we can see them, but not from where they see us. However, they appear to some people in the desert and in houses, and they converse. We have been informed by a group of scholars of many incidents where the Jinn attend informative lectures and ask questions about different topics although they were not seen, some people have seen the Jinn in the desert and in other places. It is not permissible to worship them instead of Allah (Exalted be He), or seek their support. It is not permissible also to ask them for help in harming Muslims, nor is it permitted to ask about the Ghayb (the Unseen). In fact a person should take precautions against these things. As for calling them to Allah if possible, teaching them what will benefit them, advising them, preaching to them and reminding them of Allah, these are all permissible things. However, seeking their help and support, making vows for them, or getting closer to them by slaughtering in fear of their evil is Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect). Allah (Exalted be He) says: (And verily, there were men among mankind who took shelter with the males among the jinn, but they (jinn) increased them (mankind) in sin and transgression.) This means that they increased their sins and transgression. This Ayah (Qur'anic verse) has two Tafsirs (explanation of the meanings of the Qur'an): the first meaning is that the Jinn increased the humans in fear of them, and the second meaning is that the humans increased the Jinn in their evil and transgression and kufr (disbelief) because when the Jinn saw that humans were scared of them they became arrogant and increased their harm of humans. Either way it is not permissible to ask them for help, or assistance, or is it permissible to

**(Part No. 1; Page No. 232)**

make vow to them, ask them to help with something, invoke them to cure the sick, and so on. However, if one is able to speak to them, he can advise, remind, and call them to Allah. He should

also teach them what will bring them benefit. There is nothing wrong with doing that with Jinn in the same way it is done with humans.

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## 90- Statement that devils speak on behalf of humans

**Q: Can devils speak on behalf of humans?**

**A:** Yes, they can speak on behalf of humans, and lie to them and deceive people about many things through telling them lies.

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## 91. Ruling on Jinn possession

**Q: Is it permitted for the righteous Jinn (creatures created from fire) to possess human Muslims? Please provide evidence. Keeping in mind that the righteous Jinn do not harm humans; rather, they possess human to listen to the Dhikr (Remembrance of Allah) and the Qur'an. Some righteous Jinn recite Qur'an using the possessed persons tongue and voice in order to release the rebellious Jinn from the body of the possessed. May Allah reward you with the best!**

**(Part No. 1; Page No. 233)**

**A:** There is no doubt that it is not permissible for Jinn to possess, attack, or harm humans. One of the greatest forms of Zhulm (injustice) and harm is the Jinn possession of human beings as this may lead to ruining the person's mind and makes them fall under the category of mad people. This may also result in many other evil and harm. Allah (Exalted be He) says: ﴿And whoever among you does wrong (i.e. sets up rivals to Allâh), We shall make him taste a great torment.﴾ And: ﴿And the Zâlimûn (polytheists and wrong-doers) will have neither a Walî (protector or guardian) nor a helper.﴾ And: ﴿And We have prepared a painful torment for the Zâlimûn (polytheists and wrong-doers).﴾ It is not permitted for Jinn to harm a Muslim human, likewise, it is not permitted for a human to harm or hurt the Jinn, each of them should be careful of wronging the other. It is known that the Jinn possession causes a great deal of harm and great evil to the person; a Muslim or a Kafir (non-Muslim). Thus, it is not permitted for a Jinni to possess, hurt, or harm humans. It is known how people keep away from the possessed person and the harmful consequences this can have on him.

It is Wajib (obligatory) on the Jinn to avoid wronging humans and they should keep away from them. If they want to listen to Qur'an, they can attend learning circles and Qur'an lessons without possessing a human. They can hear the Qur'an

**(Part No. 1; Page No. 234)**

and Hadith by attending these lessons at the Masjids (mosques) and other places. As for the Jinn's excuse that they like to hear the Qur'an from a certain human, this is wrong. Allah is the One sought for help! Humans should seek refuge in Allah (Exalted be He) by using the treatment found in the Shari`ah (Islamic law) which will protect them from the Jinn such as reciting Ayat-ul-Kursy (the Qur'anic Verse of the Throne, Surah Al-Baqarah, 2:255) one time, Surah (Qur'anic chapter) Al-Ikhlas and Al-Mu'awwidhatayn (Surahs Al-Falaq and Al-Nas) three times before sleeping and saying "A'udhu bi kalimatillah al-tammat min sharri ma khalaq (I seek refuge in the Perfect Words of Allah from the evil of what He has created)," every morning and evening. The Prophet (peace be upon him) said: ﴿Anyone who enters a house and says: "A'udhu bi kalimatillah al-tammat min sharri ma khalaq (I seek refuge in the Perfect Words of Allah from the evil of what He has created)," nothing will harm them until they leave that house.﴾ He (peace be upon him) also said: ﴿Anyone who says this three time at the evening will not be harmed by the bite of a serpent during that night.﴾ These are ways to protect oneself. Also, saying: ﴿Bismillahi alladhi la yadurru ma`a ismihi shai'un fil-ardi wa-la fil-

sama'i wa huwa al-Sami`u al-'Alim (In the Name of Allah, with Whose Name nothing on the earth or in the heaven can cause harm, and He is the All-Hearing, the All-Knowing). The Prophet (peace be upon him) said: "Anyone who recites this three times in the morning and in the evening, nothing will harm him."

**(Part No. 1; Page No. 235)**

Also saying: (A`udhu bi-kalimatillah al-tammah men kulli shaitanin wa hammah wa men kulli 'aynin lammah (I seek refuge with Allah's Perfect Words from everything that is evil, vermin, and from every evil eye)) The Prophet (peace be upon him) used to use these words to protect Al-Hasan and Al-Husayn every night. These words from the Shari`ah are what Allah (Exalted be He) protects a person with from the harm of the jinn and other evils. Also to say: (A`udhu bikalimatillahi at-Tammati allati la yujawizuhunna barrun wal-fajir men sharri ma khalak wa bara'a wa dhara'a, we men sharri ma yanzili minal-sama'i, wa men sharri ma ya`riju fiha, wa men sharri ma yanzilu fil-ard, wa men sharri ma yakhruju minha, wa men sharri fitan al-laili wal-nahari, wa men sharri kulli tariqin illa tariqan yatruqu bi-khairin ya rahman (I seek refuge with Allah's Perfect Words which no righteous or unrighteous person can transgress; from all the evil that He has created, made and originated; from the evil that descends from the sky and the evil that rises up to it; from the evil that is spread on the earth and the evil that springs from it; and I seek refuge from the evil of the trials of the night and the day, and from the evil of one who visits at night except the one who bring good, O You Most Merciful).) And: (When a person enters his house in the evening and says, "Bismillah (in the Name of Allah) the devil says to his fellow devils, "there is no sleeping here" and if a person says "Bismillah" before eating, the devil says, "There is no sleeping here, nor is there any food.")

Saying Allah's Name and seeking refuge in Him are of the reasons for being protected from the devils. Thus, a person must continually recite the Du`a's (supplications), which the Prophet (peace be upon him) recited to seek protection with Allah against both Jinn and humans. Allah is the One sought for help!

**(Part No. 1; Page No. 236)**

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## 92- Reality of `Aly's fight against Jinn

**Q: A questioner from Republic of Yemen asks: is it true that Imam `Aly (may Allah be pleased with him) fought the Jinn (creatures created from fire)? It is mentioned in a book called, "The battles of Imam `Aly" that he fought them until they reached the seventh earth. What is your opinion on this book?**

**A:** This matter has no origin for `Aly did not fight the Jinn and no such thing occurred. Thus, it is one of the falsehoods and lies that humans made up. Concerning this subject, Shaykh-ul-Islam Abul-`Abbas Ibn Taymiyah said: "It is a matter which has no origin; rather it is from the falsehood which was fabricated."

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## 93- Jinn are similar to humans and know different languages

**Q: Someone asks about the languages of Jinn (creatures created from fire)**

A: What is apparent is that similar to humans, Jinn have different languages, some examples are English, French, foreign and Arabs, for there are many different groups. Allah (Exalted be He) says about them: ﴿There are among us some that are righteous, and some the contrary; we are groups having different ways (religious sects).﴾ They are groups with different ways.

**(Part No. 1; Page No. 237)**

Allah (Exalted be He) says: ﴿And of us some are Muslims (who have submitted to Allâh, after listening to this Qur'ân), and of us some are Al-Qâsitûn (disbelievers - those who have deviated from the Right Path)'.﴾ This means they have different groups. Among them are the kind, the evil, Jahmiyyah (a deviant Islamic sect denying some Attributes of Allah, claiming they are ascribed to people and cannot be ascribed to Allah), Sunnis, Rafidah (a Shi`ah group that denied the caliphates of Abu Bakr Al-Siddiq and `Umar ibn Al-Khattab and made accusations against them and many other Sahabah), Christians, Jews and many other groups with many other differences. ﴿There are among us some that are righteous, and some the contrary﴾ Allah's (Exalted be He) Saying "And some on the contrary" encompasses all other sects.

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(Part No. 1; Page No. 238)

(Part No. 1; Page No. 239)

Chapter on excuse for ignorance

(Part No. 1; Page No. 240)

(Part No. 1; Page No. 241)

Chapter on excuse for ignorance

94- Ruling on excuse for ignorance in issues relating to Tawhid

Q: Is ignorance an excuse when it comes to matters concerning Tawhid (belief in the Oneness of Allah/ monotheism)? Is this applicable to those who make **Du`a' (supplication) and vow to the Awliya' (pious people)? Are they to be excused for their ignorance?**

**A:** They are not excused if they live in a country which practices Tawhid, so long as they live among Muslims and are not far away from those who practice Islam. Therefore, they cannot be excused for ignorance. On the contrary, if they commit Shirk (associating others with Allah in His Divinity or worship), they will be accounted for it as, for example, what is happening now in Egypt, the Levant (the region covering Syria, Lebanon, Jordan and Palestine) and other countries at the graves of (Al-Sayyid) Al-Badawy and others.

It is Wajib (obligatory) on the Muslim scholars to notify people, and warn them of this Shirk, and they should admonish and remind them in lectures in the Masjids (mosques), and so on. Muslims should inquire and ask for knowledge, not to accept to be subject to others. Instead, they should

**(Part No. 1; Page No. 242)**

inquire. Allah (Exalted be He) says: ﴿So ask the people of the Reminder, if you do not know.﴾ It is not permissible for someone to hold on to Kufr (disbelief) and Shirk just because they saw others doing the same thing without asking or inquiring. The Prophet (peace be upon him) is reported to have said to someone asked him about his father: ﴿Your father is in Hell-fire." When he found the man's face change, he said: "Both my father and yours are in Hell-fire.﴾ His father had died during Jahiliyyah (pre-Islamic time of ignorance). (Related by Muslim in his Sahih (authentic) Book of Hadith) This is because they were following the traces of Prophet Ibrahim's (Abraham, peace be upon him) religion, which was based on Tawhid. The Prophet's (peace be upon him) mother died in the Jahiliyyah. The Prophet (peace be upon him) asked if he could seek Allah's forgiveness for her, and Allah (Exalted be He) did not allow him. He then asked if he could visit her, and Allah (Exalted be He) allowed him to

do this. This is a proof that whoever dies as a Kafir will not be forgiven, even if they died during the time of Jahiliyyah. Then how will it be if they were living among Muslims, the people of Tawhid, the people who read the Qur'an and listen to the Prophetic Hadith. Thus, there is no excuse for ignorance on their behalf and they deserve to be called Kafirs (disbelievers). A lot of these people upon hearing someone guiding them to the Oneness of Allah and warning them of Shirk, will be stubborn, proud and will dispute, or insist on their false religion and its practices. There is neither might nor power but with Allah.

It is Wajib (obligatory) upon every Mukallaf (legally competent person) to ask and seek the truth, understand the religion, not accept follow in the footsteps of the populace with regard to their Shirk, Kufr, misguidance, or corrupt actions. Every Mukallaf is required to ask the scholars and pay attention to the people of knowledge advice

**(Part No. 1; Page No. 243)**

about things which he is unsure of. Allah (Exalted be He) says: ﴿So ask the people of the Reminder, if you do not know.﴾

**Q: What is your opinion on the issue of excuse for ignorance, especially in matters of `Aqidah (creed)?**

**A:** `Aqidah is the most important issue and the greatest obligation. It is basically Iman (faith) in Allah, His angels, His books, His messengers, the Day of Judgment, and predestination; good and bad. It is also having faith that Allah is the only one worthy of worship, and testifying that to Allah (Exalted be He). By saying La ilaha illa Allah (there is no deity but Allah), a believer is testifying that nothing should be truly worshiped other than Allah (Exalted be He), and testifying that Muhammad is the Messenger of Allah whom Allah sent to both the Jinn (creatures created from fire) and mankind, and he (peace be upon him) is the seal of the prophets. This is essential, as it is the core of the `Aqidah. It is the basis of the Din (religion) and the creed. It is also obligatory to have Iman in what Allah (Exalted be He) and His Prophet (peace be upon him) have informed us of. For example, Day of Judgment, Jannah (Paradise) and Hell-fire, reward and punishment, spreading of books (of accountability on the Day of Resurrection), taking your book with your right or your left hand, the measuring your deeds, and others which were revealed in the Qur'an and Hadith. Ignorance of this cannot be an excuse, as it is obligatory on a believer to know this and look into it, and he will not be excused if he claims to be ignorant of these aspects,

**(Part No. 1; Page No. 244)**

since he lives among the Muslims and has access to the Qur'an and Sunnah (whatever is reported from the Prophet). This person is called heedless, oblivious and foolish concerning this great matter. As for those who are far away from the Muslims, for instance, living in non-Muslim countries and neither the Qur'an nor the Sunnah has reached him, then he is excused. His judgment is that of Ahl-ul-Fatrah (people having no access to Divine Messages) and if he dies in this state, he will be of Ahl-ul-Fatrah who will be tested on the Day of Judgment. He who responds and obeys the command will enter Paradise, and he who disobeys, will enter Hell-fire. As for the matters which are sometimes unclear, for example some of the rules of Prayer, Zakah (obligatory charity) or Hajj, then a person may be excused for ignorance and there is nothing wrong in it. This is because it is unclear and vague to many people, and not everyone can understand it. It is obligatory that a believer has to seek knowledge, understand the religion and ask those who have knowledge. Allah (Exalted be He) says: ﴿So ask the people of the Reminder, if you do not know.﴾ Also, it has been narrated that the Prophet (peace be upon him) said to a group who gave a legal opinion (Fatwa) without any knowledge: ﴿Did they not ask if they did not know, for the cure of ignorance is to ask.﴾ The Prophet (peace be upon him) also said: ﴿He whom Allah wills good, gives him religious knowledge.﴾

(Part No. 1; Page No. 245)

It is obligatory for Muslim males and females to understand and comprehend the religion, and to inquire about anything which they do not know. They should not remain quiet if they are unsure about anything, and they should not avoid it or be heedless, for they have been created to worship and obey Allah (Exalted be He). There is no way this can be implemented unless a person has knowledge. You cannot acquire knowledge without inquiring and asking. It is essential to acquire knowledge and it is essential, too, to ask those who have Islamic knowledge so as to make knowledge accessible to the ignorant.

**Q: Can ignorance be used as an excuse with regard to Tawhid-ul-Rububiyyah (Oneness of Allah's Lordship) and Tawhid-ul-Uluhiyyah (Oneness of Worship) or not? Is the excuse for ignorance absolute or relative, i.e. depending on time and place?**

**A:** There is no excuse in `Aqidah when it comes to Tawhid-ul-Rububiyyah (Oneness of Allah's Lordship), Tawhid-ul-Uluhiyyah (Oneness of Worship), and Tawhid-ul-Asma' wal-Sifat (Oneness of Allah's Names and Attributes). It is obligatory for a believer to follow the right `Aqidah, believe that there is only One God and believe that He is the Lord of the universe, and that He is the Creator and the All Knowing, and that He is alone in His Lordship, there are no other creators but Him, He Alone is worthy of `Ibadah (worship), and that He has the lofty Names and Attributes, there is none like Him, and no one is All-Able except Him. Therefore, there is no excuse for whoever believes in this, unless the person is far away from the Muslims in a land where there was no Wahy (Revelation). Then, in this case he is excused, and his case is left for Allah (Exalted be He) to judge. His judgment is that of Ahl-ul-Fatrah, who will be tested and judged on the Day of Judgment; if they answer

(Part No. 1; Page No. 246)

correctly, they will enter Paradise, and if they answer incorrectly, they will enter Hell-fire. If he resides in a place where he cannot hear Qur'an or Sunnah, then, he will be judged like those of Ahl-ul-Fatrah. Their judgment, according to the people who are well-grounded in knowledge, is that they are to be tested on the Day of Judgment. He who obeys will enter Paradise, and he who disobeys will enter Hell-fire. As for those who live among the Muslims and hear the Qur'an and Sunnah, yet continue with their disbelief and denial of Allah's Names and Attributes, then they are not excused. May Allah protect us against that. The excuse for ignorance is not a matter which differs from time to time or from one place to another, because ignorance cannot be used as an excuse in matters of `Aqidah, unless a person resides in a place where there is no Da`wah (calling to Islam), Quran, or Sunnah. However, ignorance can be an excuse with regard to some Shari`ah rulings that may be vague or not widely known, or when it comes to some details of Allah's Attributes, or dealing with the Attributes which are not known. In these cases only can ignorance be an excuse. As for clear matters that are necessarily known, such as Iman (faith) in the Oneness of Allah, the Creator, the All-Knowing, the Worthy of worship, and the Perfect in His Names and Attributes, and belief in what has been revealed in the Glorious Qur'an and the Purified Sunnah with regard to Allah's Names and Attributes, ignorance cannot be excused if you have access to the Qur'an and Sunnah. We ask Allah (Exalted be He) to safeguard us against all that.

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## 95- Details on the matter of ignorance being an excuse

**Q: What is the position of the Salaf (righteous predecessors, may Allah be merciful with them) like** Ibn Taymiyyah **and the Imam** Ibn 'Abd Al-Wahhab **on the matter of being excused due to ignorance? Does this exist?**

**(Part No. 1; Page No. 247)**

**Is it recognized by the Salaf, or is it Batil (null/void) with no origin in the matters of Tawhid (belief in the Oneness of Allah/ monotheism)?**

**A:** Ignorance may or may not be an excuse. If the Mukallaf (person meeting the conditions to be held legally accountable for their actions) is far away from the Muslims and from the people of knowledge, like those who are brought up in countries far away from the Muslims countries who have not been informed of the message or the Qur'an or Sunnah (whatever is reported from the Prophet) then this person is excused for his ignorance. He will be judged in the same way that Ahl-ul-Fatrah (people having no access to Divine Messages) and on the Day of Judgment they will be tested. If they obey, they will enter paradise, and if they disobey, they will enter Hellfire. A person can also be excused due to ignorance in small matters of Islam which are unknown to many people, in the same way that the Prophet (peace be upon him) excused the man who wore a garment and lots of perfume while he was in the state of Ihram (ceremonial state for Hajj and `Umrah) for 'Umrah, the Prophet (peace be upon him) stated: (Remove your garment off, wash off the perfume, and perform in your 'Umrah what you perform in your Hajj.) He (peace be upon him) did not ask him to offer compensation for wearing a garment or perfume because of his ignorance of the ruling.

Ignorance is an excuse for matters which are unknown by many people in minor issues, or for those who reside at a distance from the Muslims and have no access to knowledge of the Qur'an or Sunnah; like countries which are far from the Muslim countries.

**(Part No. 1; Page No. 248)**

Also, like Ahl-ul-Fatrah who did not have access to the message. Those people are excused for their ignorance, and the truth is that they will be judged on the Day of Judgment. Whoever then obeys what is asked of them will enter Jannah (Paradise), and he who disobeys will enter Hellfire. As for those who are among Muslims and hear the Qur'an and Sunnah, there is no excuse in either matters of `Aqidah (doctrine) nor in other areas, Allah (Glorified and Exalted be He) states: (this Qur'ân has been revealed to me that I may therewith warn you and whomsoever it may reach.) Allah revealed the Qur'an to warn people, and the Prophet Muhammad (peace be upon him) was also sent as a warner. Thu, the Qur'an is a warner and Muhammad (peace be upon him) is also a warner. Therefore, whoever gets hold of the Qur'an and Sunnah and lives among the Muslims is not excused. One is obliged to ask, gain knowledge of Islam and learn. Allah is the One sought for help.

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## 96- Ruling on excusing those ignorantly seek help of the deceased

Q: You answered a question related to when ignorance can be used as an excuse, and you mentioned that it requires detailed clarification, and that no one can be excused for ignorance in matters related to `Aqidah (creed). If a man was not in the habit of seeking help from the dead or doing such prohibited things, but he did it once as far as I know; he sought the help of the Messenger of Allah (peace be upon him) while visiting the Prophet's Mosque but he did not have any idea that it is Haram (prohibited)

(Part No. 1; Page No. 249)

and is considered Shirk (associating others with Allah in His Divinity or worship). He performed Hajj later, and no one told him that what he did was Haram. I do not think he knew the ruling on this until he died. That man used to perform Salah (Prayer) and ask Allah for forgiveness, but he did not know that seeking help from other than Allah is Haram. Is such a person who did this act only once, and died without knowing it is Haram, considered a Mushrik (one who associates others with Allah in His Divinity or worship)? Please advise, may Allah reward you with the best!

**A:** If that man offered Tawbah (repentance to Allah) after this incident and asked Allah for forgiveness, this ruling is canceled and he is still considered a Muslim. However, if he continued to seek the help from other than Allah and did not perform Tawbah, he is still considered a Mushrik, even if he used to perform Salah and observe Sawm (Fast), unless he performed Tawbah. Likewise, if a person abuses Allah and His Messenger or abuses the Din (religion), Jannah (Paradise) or Hellfire, it is of no avail that they perform Salah and observe Sawm, because this invalidates Islam. Thus, their deeds are considered Batil (null and void) until they perform Tawbah. This is an important rule referred to in Allah's statement (Exalted be He): ﴿But if they had joined in worship others with Allâh, all that they used to do would have been of no benefit to them.﴾ And: ﴿And indeed it has been revealed to you (O Muhammad صلى الله عليه وسلم), as it was to those (Allâh's Messengers) before you: "If you join others in worship with Allâh, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers."﴾ ﴿Nay! But worship Allâh (Alone and none else), and be among the grateful.﴾ The mother of the Prophet (peace be upon him) died during

**(Part No. 1; Page No. 250)**

Jahiliyyah (pre-Islamic time of ignorance). The Prophet (peace be upon him) requested permission to seek Allah's forgiveness for her, but Allah (Exalted be He) did not permit him. When a man asked the Prophet (peace be upon him) about his father, the Prophet (peace be upon him) said: ﴿My father and yours are in Hell﴾ as they both died during Jahiliyyah. This means that if a person dies in a state of Shirk, it is not permissible to ask Allah to forgive them, supplicate to Him for them or give Sadaqah (voluntary charity) on their behalf, unless it is known that they offered Tawbah. This is the rule known to scholars. A man once told his children: ﴿When I die, burn me and crush (my bones), then scatter me in the sea on a stormy day, for if Allah grasps hold of me He will punish me. Allah asked

him: "What made you do what you did?" He said: "Fear of You." So, Allah forgave him.") Scholars said that he failed to remember Allah's Power, and he thought that by burning his body, crushing his bones, and throwing his ashes into the sea he would escape Allah's Punishment. Allah forgave for this man this ignorance of a fine detail because he did this out of fear of Him and His Punishment. All the prophets including Prophet Muhammad (peace be upon him) forbade seeking help from the dead. Allah (Exalted be He) says:

**(Part No. 1; Page No. 251)**

(And invoke not besides Allâh any such that will neither profit you nor harm you) And: (so invoke not anyone along with Allâh.) And: (Invoke Me, [i.e. believe in My Oneness (Islâmic Monotheism) and ask Me for anything] I will respond to your (invocation).) These matters are Ma`lum minad-din biddarurah (necessarily known Islamic principles) and are very well-known among Muslims. A person who claims to be ignorant will not be excused if they are living within a Muslim community. If, however, a person is living within a Non-Muslim community where there is no one to teach them, then they fall under the ruling of Ahl-ul-Fatrah (people having no access to Divine Messages). The affairs of such people is with Allah (Exalted be He) on the Day of Judgment; if He Wills He will punish them, and if He Wills He will be merciful with them. Allah (Exalted be He) will test them on the Day of Judgment, and those who pass the test by obeying Allah will enter Jannah (Paradise) but those who fail it by disobeying Him will enter the Fire.

**(Part No. 1; Page No. 252)**

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## 97- Ruling on excusing grave worshippers due to ignorance

**Q: In our country many people have been misled by Sufi ways, as they worship graves, and make Du`a' (supplication) to other than Allah (Exalted be He), even though some of them have memorized the Book of Allah and are Imams of Masjids (mosques). My question is divided into sections:**

**1. Are these people considered Kafirs (disbelievers) for committing Shirk (associating others with Allah in His Divinity or worship) and for their lack of knowledge of Tawhid (Oneness of Allah), since they are ignorant of the meaning of "La ilaha illa Allah (there is no god but Allah)"?**

**Are they excused for their ignorance or are they Kafirs? Please advise us. May Allah reward you well.**

A: 1. All praise be to Allah, and peace and blessings be upon the Messenger of Allah, his family, his Companions, and those who follow his guidance. The Glorious Qur'an and the pure Sunnah (whatever is reported from the Prophet) have both testified to the Oneness of Allah (Exalted be He), and explained the different kinds of major Shirk (associating others with Allah in His Divinity or worship that takes the Muslim out of Islam). Anyone who commits Shirk while living among Muslims after having received knowledge of the Qur'an and Sunnah is judged to be a Mushrik (one who associates others with Allah in His Divinity or worship). Allah (Exalted be He) says: ﴿this Qur'ân has been revealed to me that I may therewith warn you and whomsoever it may reach.﴾ Allah (Exalted be He) also says: ﴿O Messenger (Muhammad صلى الله عليه وسلم)! Proclaim (the Message) which has been sent down to you﴾ And: ﴿your duty is only to convey (the Message) and on Us is the reckoning.﴾ Anyone who has received knowledge of the great Qur'an

**(Part No. 1; Page No. 253)**

and the pure Sunnah, then commits Shirk, shall be held guilty of Shirk. This is because they acted negligently and failed to perform the duty that Allah (Exalted be He) has placed upon them including studying and acquiring knowledge of the religion. Any Muslim who makes Du`a' to the dead and asks them for help, or does the same with the stars, trees, stones, statues or Jinn (creatures created from fire), this constitutes major Shirk. The ruler of the Muslim state should ask such a person to repent of this sin. They should either repent or else be executed [if they reject repentance] for committing Shirk. The Prophet (peace be upon him) said: ﴿Anyone who changes his religion - execute him.﴾ Allah (Exalted be He) sent His Messenger (peace be upon him) to call people to belief in and worship Him Alone, and to fight against the Mushriks. If a person is living among Muslims in a Muslim country or among a Muslim group who have received knowledge of the Qur'an and Sunnah, but this person is negligent and continues to commit this sin, they are judged to be a Mushrik if they call upon the dead, or ask for their help and make vows to them, or to the Jinn, the angels or the prophets, saying: "O master so and so", or "O Prophet of Allah, forgive me, protect me from Hellfire, help me, cure me, or bring back a long lost one", or "I am under your protection", or "I take refuge in You." If this is said to the Jinn or angels or to anything other than Allah, this is major Shirk. Allah (Exalted be He) says: ﴿so invoke not anyone along with Allâh.﴾ And: ﴿And whoever invokes (or worships), besides

Allâh, any other ilâh (god), of whom he has no proof; then his reckoning is only with his Lord. Surely! Al-Kâfirûn (the disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters) will not be successful.﴾ Allah (Exalted be He) says:

**(Part No. 1; Page No. 254)**

﴿Such is Allâh, your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a Qitmîr (the thin membrane over the date-stone).﴾ ﴿If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad صلى الله عليه وسلم) like Him Who is the All-Knower (of everything).﴾ Allah (Exalted be He) also says about Mushriks - even though they are ignorant: ﴿And they worship besides Allâh things that harm them not, nor profit them, and they say: "These are our intercessors with Allâh." Say: "Do you inform Allâh of that which He knows not in the heavens and on the earth?" Glorified and Exalted is He above all that which they associate as partners (with Him)!﴾ Allah (Exalted be He) says: ﴿And those who take Auliyâ' (protectors, helpers, lords, gods) besides Him (say): "We worship them only that they may bring us near to Allâh."﴾ And: ﴿Verily, Allâh will judge between them concerning that wherein they differ. Truly, Allâh guides not him who is a liar, and a disbeliever.﴾ Allah (Exalted be He) calls them "liars" because they claim that their idols will bring them closer to Him (Exalted be He), and calls them "Kafirs" for having worshipped them and associated partners with Him

**Q 2: Are those who worship graves excused because of their ignorance, even though among them are people calling to Tawhid (belief in the Oneness of Allah/monotheism)?**

A. They are not excused and they are obligated to acquire knowledge of the religion and learn more about it. They should inquire about what they are unsure of. This is a mandatory duty. If they remain quiet and continue to worship the dead, the trees,

**(Part No. 1; Page No. 255)**

the stones, the prophets, the angels, or the jinn, they become Kafirs; through making Du`a' to such things, or asking them for Shafa`ah (intercession), healing, or bringing back long lost or absent people, and so on.

**Q 3: Is Salah (Prayer) led by people who are known to make Du`a' to other than Allah valid? What is the ruling on those who pray behind them?**

A: Salah offered by a person behind anyone who associates others with Allah (Exalted be He) in worship is not valid. As long as he makes Du`a' to other than Allah (Exalted be He), seeks help from other than Allah (Exalted be He), or vows to other than Him, people must refrain from praying behind him. This is according to the opinion of scholars, because he is considered a Kafir and Salah led by a Kafir is invalid. This is an issue which is unanimously agreed upon by scholars. However, there is disagreement about praying behind a Fasiq (someone openly and flagrantly violating Islamic law); however, praying behind a Kafir is indisputable.

**Q: A brother from Cairo is asking: Is a person excused for certain acts done in ignorance? For example: A man visited the grave of the Awliya' (pious people) with the intention of obtaining their blessings, without knowing that this constitutes major Shirk. Please advise and provide evidence from the Qur'an and Sunnah. May Allah reward you well.**

**A:** Matters of `Aqidah (creed) that are related to Tawhid and Shirk are not excusable due to ignorance when the person resides among Muslims and hears the Qur'an and Hadiths, and is able to

ask. A Muslim is not excused for calling upon the dead and seeking their help and similar acts.

**(Part No. 1; Page No. 256)**

They are obligated to learn and acquire more knowledge, and are not permitted to be negligent in this matter. The Prophet (peace be upon him) asked permission from Allah (Exalted be He) to seek forgiveness for his mother who had died during Jahiliyyah (pre-Islamic time of ignorance) but Allah (Exalted be He) did not allow him to do so. Also, when a man asked the Prophet (peace be upon him) about his father, he replied: (My father and yours are in Hell) because he died during Jahiliyyah. Some scholars hold the opinion that this is because they died while having knowledge of the Shari`ah (Divine law) that had been preached by Ibrahim (Abraham, peace be upon him), which forbids Shirk. Accordingly, perhaps his mother had heard about it, and that is why Allah (Exalted be He) did not permit the Prophet (peace be upon him) to seek forgiveness for her. Also, perhaps his father had heard about this and that is why he (peace be upon him) said: (My father and yours are in Hell.) If the Prophet's mother and father were not excused even though they lived during the time of Jahiliyyah, how then would a person, who is living among Muslims and has scholars to ask and hears the Qur'an and Hadith, be excused?

To sum up, people who worship graves and seek help of the dead are not excused. They are obliged to acquire knowledge of their religion and ask scholars, and not to remain in their corrupt state. They are included in the ruling given by the Ayahs and Hadiths in this regard.

**(Part No. 1; Page No. 257)**

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## 98- Principles of religion are not excusable due to ignorance

**Q: A brother from the Arab Republic of Egypt, Sina asks: There was a dispute between two people about whether or not someone who walks around the graves and asks help of the dead is to be declared a Kafir (disbeliever). The first man said that this action constitutes Shirk (associating others with Allah in His Divinity or worship) without any disagreement; however, the person who does that can be excused due to their ignorance in matters of Tawhid (belief in the Oneness of Allah/monotheism). The other man believes that asking anyone for help other than Allah (Exalted be He) is Kufr (disbelief), and one cannot be excused due to ignorance in matters of Tawhid; however, people can be excused in subsidiary matters of Fiqh (Islamic jurisprudence). The question is: Which of the two opinions is correct, and which is incorrect? May Allah reward you well.**

**A:** The correct opinion is that of the man who said that this matter is not excusable, because it is one of the major matters and principles of Islam. It is the first thing to which the Prophet (peace be upon him) called people; before Salah (Prayer), Sawm (Fast), Zakah (obligatory charity) and other pillars. Ignorance is not an excuse when it comes to the principle foundations of the religion with respect to those who live among Muslims, and hear the Qur'an and Hadiths. Seeking help from the dead and making Du`a' and vows to them or asking them for healing and support are acts of major Shirk (associating others with Allah in His Divinity or worship that takes the Muslim out of Islam). Allah (Exalted be He) says in His Glorious Book: ﴿And whoever invokes (or worships), besides Allâh, any other ilâh (god), of whom he has no proof; then his reckoning is only with his Lord. Surely! Al-Kâfirûn (the disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters) will not be successful.﴾ Allah refers to them as Kafirs. He (Exalted be He) also says:

**(Part No. 1; Page No. 258)**

﴿Such is Allâh, your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a Qitmîr (the thin membrane over the date-stone).﴾ ﴿If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad صلى الله عليه وسلم) like Him Who is the All-Knower (of everything).﴾ Allah (Exalted be He) described their invoking them as Shirk. Furthermore, Allah (Exalted be He) says: ﴿so invoke not anyone along with Allâh.﴾ And: ﴿"And invoke not besides Allâh, any such that will neither profit you nor harm you, but if (in case) you did so, you shall certainly be one of the Zâlimûn (polytheists and wrong-doers)."﴾ The wrongdoers meant here are the Mushriks (those who associate others with Allah in worship); the word "Zhulm (injustice/wrongdoing)" when used in a general sense denotes Shirk, as Allah (Exalted be He) says: ﴿And (remember) when Luqmân said to his son when he was advising him: "O my son! Join not in worship others with Allâh. Verily joining others in worship with Allâh is a great Zûlm (wrong) indeed.﴾

This is also applicable to circumambulating graves, if a person circumambulates the graves to draw closer to the dead. This is the same as those who invoke the dead and seek their help; it is

considered major Shirk. If, however, a person walks around the graves thinking that by doing this they will draw closer to Allah (Exalted be He), in the same way Muslims circumambulate the Ka`bah, intending to draw closer to Allah (Exalted be He), not the dead, in this case, their act is considered a Bid`ah (innovation in religion) and a dangerously forbidden means which could lead to Shirk. But, it is most likely that those who circumambulate the graves do so with the aim of drawing closer to the dead, seeking their reward and Shafa`ah, and this is major Shirk, the same as Du`a'. We ask Allah to protect us.

**(Part No. 1; Page No. 259)**

**Q: A questioner from Egypt asks: In your opinion, what is the ruling on a Muslim man who commits major Shirk? Will he be excused due to his ignorance? And, when is a person excused due to his ignorance? And, what is the evidence for both cases? May Allah reward you well.**

**A:** Anyone who commits major Shirk has committed the most serious sin, and it is obligatory to repent to Allah (Exalted be He) as soon as possible. Allah (Exalted be He) says: ﴿And all of you beg Allâh to forgive you all, O believers, that you may be successful﴾ And: ﴿Say: "O 'Ibâdî (My slaves) who have transgressed against themselves (by committing evil deeds and sins)!﴾ by committing Shirk and sins ﴿Despair not of the Mercy of Allâh: verily, Allâh forgives all sins. Truly He is Oft-Forgiving, Most Merciful.﴾ Scholars have agreed that this Ayah (Qur'anic verse) refers to those who have repented. It is obligatory that whoever has committed any act of Shirk or a sin should quickly repent to Allah (Exalted be He); they should neither despair nor surrender. Allah (Exalted be He) has promised whoever repents to Him that He will forgive them and He is the Most Generous and Ever-Bountiful (Glorified and Exalted be He); the All-Merciful and Ever-Compassionate. Anyone who is living among Muslims or has learned about the Qur'an or Sunnah (whatever is reported from the Prophet), is no longer excused. They should acquire knowledge and inquire and learn in order to be free of blame and base their actions on sure knowledge. Those who reside in remote countries and have not received any knowledge of the Qur'an or Sunnah, fall under the same ruling as Ahl-ul-Fatrah (people having no access to Divine Messages). Accordingly, they are neither a Muslim nor a Kafir; rather, they are from Ahl-ul-Fatrah.

**(Part No. 1; Page No. 260)**

Their judgment rests with Allah (Exalted be He) on the Day of Resurrection. They will be tested on that day, and if they obey, they will enter Paradise, and if they disobey, they will enter Hell. This is because the Da`wah (calling to Islam) has not reached them. Muslims living in Muslim countries who have heard the Qur'an and Sunnah and have scholars, and yet choose to disregard this and do not ask or seek knowledge, their ignorance is not an excuse. We ask Allah to protect us.

**Q: What is the ruling on a person who dies while committing Shirk - may Allah save us - however, he did not know the extent of the danger of this matter? He was an ignorant villager at that time who did not know that Shirk was a major sin, and he died in this state. Are we permitted to make Du`a' (supplication) for him for Allah (Exalted be He) to have mercy on him and forgive him? And, is it permitted to perform Hajj and `Umrah (lesser pilgrimage) on his behalf? Will these deeds benefit him?**

**A:** Shirk is the gravest of the major sins. The Prophet (peace be upon him) said in a Hadith Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish): ﴿'Should I inform you of the worst of major sins?' They said, 'Yes, O Messenger of Allah.' He (peace be upon him) said, 'Associating others with Allah.'﴾

The proof of this is the Saying of Allah (Exalted be He): ﴿Verily, Allâh forgives not that partners

should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills﴾

**(Part No. 1; Page No. 261)**

Shirk is the gravest and most repulsive sin. Whoever dies in this state will not be forgiven; they will be from the permanent dwellers of Hellfire. Neither Hajj, Salah, Sadaqah (voluntary charity) nor Du`a' should be made on their behalf, because Allah (Exalted be He) says: ﴿And indeed it has been revealed to you (O Muhammad صلى الله عليه وسلم), as it was to those (Allâh's Messengers) before you: "If you join others in worship with Allâh, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers."﴾ And: ﴿But if they had joined in worship others with Allâh, all that they used to do would have been of no benefit to them.﴾ Allah (Exalted be He) also says about the Mushriks: ﴿Thus Allâh will show them their deeds as regrets for them. And they will never get out of the Fire.﴾

Shirk is dedicating `Ibadah (worship) or any part of it to other than Allah (Exalted be He), like those who invoke the dead, the stars, the angels or the prophets and seek their help, and make vows or slaughter a sacrifice for them; this is Shirk. The same can be said about denying any of the matters which Allah (Exalted be He) has made obligatory, which are classified under Ma`lum minad-din biddarurah (well-established and known Islamic principles) that Muslims unanimously agree on, for example, a person who denies the obligation of Salah, Zakah (obligatory charity), Sawm (Fasting) in Ramadan, or Hajj for those who are able. Also, the same applies to deeming lawful what Allah (Exalted be He) has prohibited from among the Ma`lum minad-din biddarurah; for example, declaring Zina (sexual intercourse outside marriage) or Khamr (intoxicant) to be Halal (lawful), or saying that it is not sinful to be undutiful to your parents. Such a person is a Kafir who is guilty of major Kufr (disbelief that takes the Muslim out of Islam). They should not be prayed over when they die, and forgiveness should not be asked for them nor should anyone perform Hajj or give Sadaqah on their behalf, because they have died as a non-Muslim.

**(Part No. 1; Page No. 262)**

This is so as long as such a person was living among Muslims and heard the Qur'an and saw the Muslims and knew their duties. Such a person is left without any excuse. Allah (Exalted be He) says: ﴿this Qur'ân has been revealed to me that I may therewith warn you and whomsoever it may reach.﴾ Anyone who has access to the Qur'an cannot then be excused. Allah (Exalted be He) says: ﴿This (Qur'an) is a Message for mankind (and a clear proof against them)﴾ Such a person also showed reluctance, for he neither learned nor asked. The final decision with regard to him rests with Allah (Exalted be He), but in this world he falls under the same ruling as most Kafirs of Quraysh who were killed on the Battle of Badr or other battles, or who died in Makkah. Moreover, he is like the majority of Kafirs today, including the Christians and the Jews as they are all ignorant. They are satisfied with what they are following, and do not seek to be instructed by the Message with which Allah (Exalted be He) sent Muhammad (peace be upon him), and have ignored it completely so they became Kafirs. We ask Allah to protect us.

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## 99- Meaning of Ahl-ul-Fatrah

**Q. Who are Ahl Al-Fatrah (people having no access to Divine Messages)? Is it true that some of them exist now?**

A. Ahl-ul-fatrah are those people who were not informed of the message; they did not hear of the Qur'an or of the Prophet of Allah (peace be upon him). Those who have heard of the Qur'an or have heard of the Prophet (peace be upon him) whom Allah (Exalted be He) sent to mankind, and who were informed but did not

**(Part No. 1; Page No. 263)**

follow are not considered to be Ahl-lu-Fatrah. However, whoever has not heard of this is referred to as Ahul-lu-Fatrah. What is known about them is that they will be tested on the Day of Judgment day. Allah (Exalted be He) will test them on that day, and whoever obeys will enter Paradise, and whoever disobeys will enter Hell- fire. We ask Allah to protect us.Permanent Committee for Scholarly Research and Ifta'

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## 100- Ruling on excusing due to ignorance in committing sins

**Q: Can a person be excused due to ignorance if they commit an act of Kufr (disbelief) that is tantamount to taking a Muslim out of Islam; is it a major sin, in fact the greatest of major sins? Please advise us in this matter, how do we differentiate between this matter and the Saying of Allah (Glorified be He):** ﴿Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills﴾

**A:** A person is not excused if they commit sins while living among Muslims, as they can ask scholars and get enlightened, and must not be lax in this matter. They are required to repent to Allah and hasten to do so. If, however, the sin is tantamount to Kufr; for example, making Du`a' (supplication) to the dead and seeking their help, or cursing the religion, or abandoning Salah, then this person must repent to Allah (Glorified and Exalted be He) as soon as possible, and Allah forgives those who repent. If the sin is not tantamount to Kufr, for example, smoking, drinking Khamr (intoxicant) or using Riba (usury), these are all acts of disobedience and it is necessary to repent of them quickly and do Istighfar (seeking forgiveness from Allah), be remorseful and have firm determination not to return to that sin ever again. If the person dies committing this sin, they are under Allah's Will. Allah (Exalted be He) says:

**(Part No. 1; Page No. 264)**

﴿Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills﴾ For example, if a person dies persisting in a sin like dealing in Riba, drinking Khamr, being undutiful to their parents, or while committing Zina (sexual intercourse outside marriage), or similar sins, but is a Muslim who prays, they are under Allah's Will. Allah (Exalted be He) may either forgive or punish them in proportion to the sin they died while committing; this is the case if the person dies before repenting. However, if they have repented, repentance nullifies the sins committed before it, all praise and thanks be to Allah. A person who repents is like a person who has not sinned. If a person dies while committing Zina and has not repented or disobeying their parents and has not repented or drinking Khamr and has not repented and so on, they are under Allah's Will. If Allah so wills, He will forgive them, as a bounty and grace from Him (Exalted be He); and if He so wills, He will punish them in proportion to the sin they died persisting in it. After punishment and purification, Allah will take them out of Hell to Jannah (Paradise), provided that the person dies a Muslim, associating nothing with Allah. No one will abide in Hell forever except the Kafir (disbeliever). As for a person who is punished in Hell for their sins, once they receive the punishment decreed by Allah, Allah will remove them from Hell and allow them into Jannah because they died adhering to Tawhid (belief in the Oneness of Allah/monotheism) and Iman (faith); only the Kafirs will abide eternally in Hellfire. And Allah knows best.

**Q: When is a person excused due to ignorance, if you please?**

**A:** A person is excused in the matters which are not obvious like some of Ahkam (legal rulings) of Shari`ah (Islamic law), which remain vague to laypeople until they learn them.

**(Part No. 1; Page No. 265)**

As for those who are living among Muslims but claim that they do not know that Zina is Haram (prohibited), they will not be excused because they live in a Muslim community, and Zina is something which is well-known among the Muslims to be Haram. The same applies if they claim not to know that Khamr is Haram, in spite of living among Muslims, they will not be excused. However, matters relating to some complex Ahkam, a person may be excused due to ignorance, this is because they are no scholars. The same also applies if a person claims not to know that calling upon the dead and seeking their help is Haram, they will not be excused because this constitutes the foundation and basis of Tawhid and the core of religion. Allah sent down the Qur'an to forbid such acts and exterminate them, and defined the Mushriks (those who associate others with Allah in His Divinity or worship) and warned against committing their sin.

**Q: Please explain the following statement by the Shaykh of Islam, Ibn Taymiyyah (may Allah be merciful to him), who said: "A statement may be tantamount to Kufr, and because of saying it the person is declared a Kafir, stating, 'Anyone who says such and such is a Kafir'; however, the person concerned is not ruled as a Kafir until he is informed of this prohibition whose violation is then considered Kufr on his part." Does this generally apply to all statements and deeds, whether practical or doctrinal? Please advise us in light of this question.**

**A:** Yes, this is correct, if a person curses Allah, or curses the Prophet (peace be upon him),

**(Part No. 1; Page No. 266)**

or mocks the religion, this is Kufr. However, if they reside in a country which is unaware of this, and is ignorant of its prohibition, and that it constitutes Kufr and thinks that it is permitted and is not living among Muslims, rather, they are in a foreign non-Muslim country, and they probably do not know about this matter; then they should be informed of it. If after clarifying that such a matter is Haram and impermissible they return to such actions, then they are a Kafir if they curse Allah or the Prophet (peace be upon him) or Islam. They will be guilty of major Kufr (disbelief that takes the Muslim out of Islam), and this also applies to a person who prostrates to anyone other than Allah. As for a person who prostrates to the graves and does not have any Muslims to guide them and resides in a non-Muslim country, then they should be taught until they understand that this is Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) and impermissible, as Allah (Glorified be He) says: ﴿And We never punish until We have sent a Messenger (to give warning).﴾

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(Part No. 1; Page No. 267)

Chapter on fearing to be entangled in Shirk

(Part No. 1; Page No. 268)

(Part No. 1; Page No. 269)

Chapter on fearing to be entangled in Shirk

101- Description of Shirk and its types

**Q: A questioner inquiries about Shirk (associating others with Allah in His Divinity or worship) which Allah never forgives: is it related only to worship or does it even extend to acts of obedience? What is the definition of Shirk? How can we cleanse our deeds and dealings from Shirk? If we obey some persons in goodness that lead to obeying Allah, is this obedience then considered Shirk? May Allah protect us from all kinds of Shirk. Please reply to us. May Allah reward you.**

**A:** Allah (Exalted be He) defines Shirk in His Noble Book as associating others with Him (Exalted be He). It includes acts like calling upon the dead, seeking refuge with them or with angels, Jinn (creatures created from fire), idols and the like; offering prayers to them, prostrating to them or sacrificing animals for them, seeking their support or intercession and hoping that they heal sick people.

**(Part No. 1; Page No. 270)**

However, if a person sacrifices an animal as a means to please Allah (Exalted be He) or as a charity on behalf of one's father or brother seeking only the Reward of Allah (Exalted be He), then this is a kind of worship only to Allah not to the dead. However, if one sacrifices an animal because he wants to please others than Allah (Exalted be He) so that he will make him victorious or heal a sick person, then this is worship for other than Allah (Exalted be He). In addition, it is Shirk to vow to other than Allah like saying: "If you heal so and so, or Allah heals so and so, I will sacrifice an animal for you", "O my master so and so or Fatimah or my master Al-Badawy support me or heal this sick person", "O `Abdul-Qadir or Shaykh `Abdul-Qadir or Abu Dhar or O Prophet or O Abu Bakr Al-Sidiq or O `Umar or O `Uthman, make me victorious or heal this sick person", "O Ibn Abbas or, other people, angels, persons or trees, make me victorious", "O Jinn make me victorious or heal this sick person" etc. These are all kinds of Shirk and worshiping other than Allah (Exalted be He). This constitutes denying Ma`lum minad-din biddarurah (well-established and known Islamic principles) based on Shar`y (Islamic legal) evidence, which results in disbelief and Shirk, such as the one who denies that Allah (Exalted be He) made Salah (Prayer) Wajib (obligatory), that Fajr (Dawn), Zhur (Noon), `Asr

(Afternoon), Maghrib (Sunset), `Isha' (Night) or Jumu`ah (Friday) Prayers are not Wajib, that Zakah (obligatory charity), Sawm (fasting) of Ramadan, or Hajj if one is able to perform it, are not Wajib, that adultery and wine are permissible; this is guilty of major Kufr (disbelief that takes the Muslim out of Islam) because all the above are all kinds of major Kufr.

**(Part No. 1; Page No. 271)**

If one says such things while ignorant of the command and ruling and insists on his stance that adultery and wine are permissible, then he will be guilty of major Kufr. The same applies to the one who says that helping Mushriks (those who associate others with Allah in His Divinity or worship) against his brother Muslims is permissible, despite that this leads to torturing and killing Muslims; these are all different forms of Riddah (apostasy). Allah (Exalted be He) says: ﴿and if any amongst you takes them as Auliyâ', then surely he is one of them.﴾ This means that whoever takes the Kafirs as friends and protectors against Muslims has committed Riddah. The same applies to the one who believes it is permissible to prostrate or pray to other than Allah (Glorified and Exalted be He), such the Jinn or the dead, or says that it is not wrong to pray to the angles or the dead, or prostrate to them, even if he does not do it himself; this belief is tantamount to Kufr. It also applies to those who obey other than Allah (Exalted be He) in matters involving Shirk. If one does that, he will be a Mushrik. There is no obedience to others in Shirk. The Prophet (peace be upon him) said: ﴿There should be no obedience to a creature in matters involving disobedience to Allah.﴾ If a person obeys others in a sin, he will be sinful; but if he obeys them in Shirk, he will be a Mushrik. If he obeys them in sacrificing for other than Allah (Exalted be He) or prostrating to other than Allah (Exalted be He), he will be guilty of major Shirk (associating others with Allah in His Divinity or worship that takes the Muslim out of Islam). If he obeys them in killing or whipping persons wrongfully, he will be disobedient, sinful and a wrongdoer. If one obeys others in disobeying the Prophet (peace be upon him), that would be disobedience to Allah (Exalted be He): ﴿He who obeys the Messenger (Muhammad صلى الله عليه وسلم), has indeed obeyed Allâh﴾

**(Part No. 1; Page No. 272)**

Obeying the Prophet (peace be upon him) is Wajib. One should follow his orders and avoid what he forbade. Allah (Exalted be He) says: ﴿And obey Allâh and the Messenger (Muhammad صلى الله عليه وسلم)﴾ Allah (Exalted be He) also says: ﴿He who obeys the Messenger (Muhammad صلى الله عليه وسلم), has indeed obeyed Allâh﴾ The same is true with obeying scholars and rulers in right things, which is considered obeying Allah (Exalted be He). If rulers order us to observe congregational Salah, worship Allah (Exalted be He) and avoid any form of Shirk, and judge with Allah's revealed Law, then we have to obey them as this is considered obeying Allah (Exalted be He). If they ask us to be grateful to our parents, we have to obey them as this is considered obeying Allah (Exalted be He). If they order us neither to steal nor oppress others, we have to obey them as Allah (Exalted be He) and the Prophet (peace be upon him) order us to do that. However, if they ask us to beat our parents or to drink wine, obeying them in this case is disobedience to Allah (Exalted be He). The Prophet (peace be upon him) said: ﴿Obeying is only in good (deeds) and there should be no obedience to a creature in matters involving disobedience of Allah.﴾ If you obey others in Shirk, you will be a Mushrik; if you obey them in sins, you will be sinful and if you obey them in obeying Allah (Exalted be He), you will be rewarded. May Allah guide us all.

**(Part No. 1; Page No. 273)**

**Q: Is there any difference between Shirk (associating others with Allah) in matters of**

**worship and Shirk in matters of `Aqidah (creed)? What is Shirk and what are its different kinds?**

**A:** Shirk in beliefs is the same as Shirk in worship. But `Aqidah can be harbored in the heart or shown in the acts of worship, such as introducing a Bid`ah (innovation in religion) that results in worshipping other than Allah (Exalted be He), like believing that the dead, the prophets or others can manage and control the universe and that they know the Ghayb (the Unseen). This is Bid`ah in `Aqidah and constitutes both major Shirk (associating others with Allah in His Divinity or worship that takes the Muslim out of Islam) and major Kufr (disbelief that takes the Muslim out of Islam). Calling upon the dead, seeking refuge with them, sacrificing animals for them or prostrating for them are also kinds of major Shirk. We seek refuge with Allah from that. Also, among the examples of major Shirk are believing that the dead know the Ghayb or that they heal sick people or believing that the prophets or some people, dead or alive, know the Ghayb or can heal sick people and so on. May Allah protect us.

**(Part No. 1; Page No. 274)**

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## 102- Explanation of the categories of Shirk

**Q: Would your Eminence explain to me the types of Shirk (associating others with Allah in His Divinity or worship) and whether swearing by other than Allah is a form of Shirk that takes the Muslim out of Islam?**

**A:** There are two types of Shirk: major and minor. Major Shirk means dedication of a part of worship or an entire act of worship to other than Allah (Exalted be He), such as calling upon the dead, seeking refuge in them, or vowing to them or to the Jinn, the angels or to others. The dead come under the category of absent beings; therefore, calling upon them is a kind of major Shirk (associating others with Allah in His Divinity or worship that takes the Muslim out of Islam). This is typical of what Quraysh and other Arabs used to do with their idols and statues. The same ruling applies to a Muslim who denies any of Ma`lum minad-din biddarurah (well-established and known Islamic principles), whether the thing denied is an obligation or a prohibition. Anyone who denies any of them is a Kafir (disbeliever) or a Mushrik (one who associates others with Allah in His Divinity or worship) guilty of major Shirk (associating others with Allah in His Divinity or worship that takes the Muslim out of Islam), such as saying that offering Salah, paying Zakah, or fasting during Ramadan is not obligatory on Muslims who are Mukallaf (meeting the conditions to be held legally accountable for their actions). Anyone who makes any such claims is a Kafir and a Mushrik who is guilty of major Shirk. The same applies to declaring a matter lawful that has been prohibited by Allah (Exalted be He) and consensually agreed upon by Muslims, such as saying Zina (sexual intercourse outside marriage), drinking Khamr (intoxicant), filial ingratitude, Sihr (witchcraft) and the like are Halal (lawful). Such claims render the person guilty of Kufr or major Shirk. The rule is that anyone who dedicates any form or part of an act of worship to other than Allah (Exalted be He), such as idols, trees, dead, Jinn or other unseen beings is a Mushrik who is guilty of major Shirk. It is the same case for anyone who denies any matter that Allah (Exalted be He) made obligatory or

**(Part No. 1; Page No. 275)**

or declared unlawful, classed under Ma`lum minad-din biddarurah that all Muslims unanimously agree on. The same applies to anyone who commits an act whose gravity nullifies their faith in Islam; such a person is a Mushrik who is guilty of major Shirk as we previously mentioned. Minor Shirk has also types, such as swearing by other than Allah (Exalted be He), swearing by the Prophet (peace be upon him), by the sake of honesty, or by a person. These are all considered minor Shirk. The Prophet (peace be upon him) said: (Anyone who swears by other than Allah has committed Shirk.) Riya' (doing good deeds for show) is also considered minor Shirk, such as reciting the Qur'an or giving alms with the intention to show off. The Prophet (peace be upon him) said: ('The thing I fear most for you is minor Shirk.' They asked, 'O Messenger of Allah, what is minor Shirk?' He (peace be upon him) said, 'Riya.')

Moreover, saying "what Allah wills and so and so wills" or "if it were not for Allah and so and so" or "it is from Allah and so and so" is considered minor Shirk. The Prophet (peace be upon him) said: (Do not say, 'What Allah wills and so and so wills.' Rather say, 'What Allah wills, and then so and so wills.') When a man said, "O Messenger of Allah, what Allah wills and what you will," the Prophet (peace be upon him) said: (Are you making of me an equal to Allah? It is what Allah Alone wills.)

(Part No. 1; Page No. 276)

Minor Shirk may become major Shirk if it is thought that the thing worn by shares power with Allah (Exalted be He) in disposing of the universe and has a will that can hinder Allah's Will or Ability or can harm or do good without the Will of Allah or thinks it is worthy to be worshiped and worthy to be sought for refuge besides or instead of Allah. This belief is tantamount to major Shirk. But, if the person just swears by other than Allah (Exalted be He) without any associated belief - but only a slip of the tongue to show respect for a person who is admired or deemed worthy to be sworn by, such as a prophet or a righteous person, or swearing by the life of one's father or mother - scholars see that doing so is only minor Shirk, not major.

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## 103- Explaining some types of Shirk that entail eternity in Hell

**Q: What are the misdeeds or major sins that deserve eternal punishment in Hellfire? Is it correct that a non-Muslim will not enter paradise and will eternally abide in Hell?**

**A:** Any deeds characteristic of Kufr (disbelief) deserve eternal punishment in Hellfire. Anyone who dies a Kafir (disbeliever) will eternally abide in Hellfire, such as the Jews, Christians, and Communists and likewise anyone who commits an act that renders him a Kafir,

**(Part No. 1; Page No. 277)**

such as not offering Salah, mocking or insulting religion, scorning Paradise or Hell, insulting or belittling the Prophet (peace be upon him), insulting Allah or detracting from His Attributes or denying Allah's Religion, all these are considered Riddah (apostasy) and anyone who dies persisting in any of them will eternally abide in Hell as the rest of Kafirs. With regard to disobedient Muslims, they will not abide eternally in Hell. By disobedient Muslims we mean anyone who commits Zina (sexual intercourse outside marriage) or drinks Khamr (intoxicant) but still believes in Allah and worships Him, and does not insult Islam. Also, we mean any sinful Muslim who falls prey to his desires and commits some sins such as being ungrateful to his parents or accepting Riba (usury) or any other similar sins. If any Muslim dies while persisting in committing any of them, he will not be a Kafir and his destiny is left to the Will of Allah. Allah may forgive him because he was a believer and a Muslim. And Allah may punish him for some time only based on the sins he died persisting in. After being punished and purged in Hell for as long as Allah wills, Allah will bring him out of it and allows him into Paradise. Allah (Exalted be He) says: ﴿Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills﴾ Allah (Glorified be He) thus clarifies that Shirk (associating others with Allah in His Divinity or worship) cannot be forgiven. Anyone who dies as a Mushrik (one who associates others with Allah in His Divinity or worship) will not be forgiven - we seek refuge with Allah from that. But anyone who dies while committing sins other than Shirk will be left to the Will of Allah. All scholars unanimously agree that a sinful Muslim,

**(Part No. 1; Page No. 278)**

will not abide eternally in Hell. He will only be punished for some time in Hell for the sin committed as much as Allah wills. Then Allah will bring him out of Hell into Paradise. This is the opinion of Ahl-ul-Sunnah wal-Jama`ah (adherents to the Sunnah and the Muslim mainstream) and it is the correct opinion. Anyone who dies as a Kafir will abide eternally in Hell. We seek refuge with Allah from that. If Jews, Christians, Communists, idol worshippers, those who worship the dead, those who insult religion or Allah or Prophet Muhammad (peace be upon him) die in such a state and do not repent, they will abide eternally in Hell. We seek refuge with Allah from that.

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## 104- Explaining some manifestations of Shirk

**Q: What are the manifestations of Shirk (associating others with Allah in His Divinity or worship), whether through words or deeds, that are present in different communities? Please explain.**

**A:** The manifestations of Shirk can either be through spoken words or actual actions. Places where people gather to call upon the occupants of graves instead of Allah or seek their help, these are clear signs of Shirk. Likewise, people who openly invoke the dead, or the prophets, or Awliya' (pious people) or idols

**(Part No. 1; Page No. 279)**

or Jinn (creatures created from fire), these are clear signs of Shirk. They seek help from them, vow to them and slaughter sacrifices for them. It is obligatory to be cautious against this.

Shirk has manifest signs, whether by invoking the dead, seeking their help at their graves, worshipping trees, stones, statues set at certain places for worship instead of Allah, invoking Jinn and seeking their help and similar acts. Also, a person who while at home, in a car on a plane say: "O master so and so, or O Prophet of Allah, make me victorious, or O master Al-Badawy support me, or O Husayn or O Hasan support me, or cure me of my disease, or O Shaykh `Abdul-Qadir Al-Jilany or so and so", all of this is major Shirk. We ask Allah to protect us.

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## 105- Explaining the difference between Shirk and Kufr

**Q: What is the difference between Shirk (associating others with Allah in His Divinity or worship) and Kufr (disbelief)?**

**A:** All Shirk is called Kufr; invoking anyone other than Allah, seeking help from anyone other than Allah, worshipping anyone other than Allah is called Shirk, and is also called Kufr.

**(Part No. 1; Page No. 280)**

It is also called Kufr and Shirk when a person denies the obligation of Salah (Prayer), or claims that Zina (illegal sexual intercourse outside marriage) is Halal (lawful). However, mainly a person who denies a religious obligation or a prohibited matter is called a Kafir (disbeliever), whereas a person who invokes anyone other than Allah, or seeks other than Allah's Help or vows to anyone other than Allah is called a Mushrik (one who associates others with Allah in His Divinity or worship). Otherwise, all Shirk is Kufr, and all major Kufr (disbelief that takes the Muslim out of Islam) is called Shirk.

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## 106- Explaining the meaning of hypocrisy

**Q: What is hypocrisy? How can one be liberated from it?**

**A:** There are two degrees of hypocrisy: major and minor. Major hypocrisy means that a person seems and appears to be religious while in fact he is lying. Although he does not believe in Islam, he performs Salah (Prayer) with Muslims or makes Dhikr (Remembrance of Allah) just to show off as the hypocrites used to do during the lifetime of the Prophet (peace be upon him). They did not believe in Islam, or in Jannah (Paradise), or Hell. They also did not believe in Tawhid (belief in the Oneness of Allah). Such people are committing major Kufr (disbelief that takes the Muslim out of Islam) which is even worse than the Kufr (disbelief) of the Jews and Christians. Allah (Exalted be He) says about them: ﴿Verily, the hypocrites will be in the lowest depth (grade) of the Fire﴾ We ask Allah to protect us from this. There is also minor hypocrisy; among its characteristics are those mentioned by the Prophet (peace be upon him) in the Hadith:

**(Part No. 1; Page No. 281)**

﴿The signs of a hypocrite are three: When he speaks, he lies; when he makes a promise, he breaks it, and when he is entrusted (with something), he breaks the trust.﴾ These are the characteristics of hypocrites. The Prophet (peace be upon him) said: ﴿There are four characteristics, whoever has them all is a pure hypocrite.﴾ This is practical hypocrisy, which is whenever one speaks, one tells a lie; whenever one promises, one breaks it; and whenever one disputes, one resorts to obscene language. These are the characteristics that render a person a minor hypocrite. Added to these characteristics are being lazy to offer Salah, and not remembering Allah, except rarely. Allah (Glorified be He) says: ﴿Verily, the hypocrites seek to deceive Allâh, but it is He Who deceives them. And when they stand up for As-Salât (the prayer), they stand with laziness and to be seen of men, and they do not remember Allâh but little.﴾ These are the characteristics of hypocrites; however this is considered minor hypocrisy that is not tantamount to taking a Muslim out of Islam. Rather, such a person remains a Muslim, but his Iman (faith) and Tawhid are lacking. Having these characteristics renders him guilty of minor hypocrisy, and it is feared that he slips into major hypocrisy. We ask Allah to protect us.

**(Part No. 1; Page No. 282)**

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(Part No. 1; Page No. 283)

Chapter on calling people to testify that there is no god but Allah

(Part No. 1; Page No. 284)

(Part No. 1; Page No. 285)

Chapter on calling people to testify that there is no god but Allah

107- Explaining the importance of calling people to Tawhid

**Q: We would like Your Eminence to clarify to people the importance of calling to believe in and worship Allah, and the meaning of "La ilaha illa Allah (there is no god but Allah)."**

**A:** Allah's Glorious Book sufficiently informs and calls to this great Truth. In many Ayahs (Qur'anic verses), Allah (Exalted be He) calls the people to worship Him Alone. Also, the Prophet of Allah (peace be upon him) called to the same truth both in Makkah and Madinah for twenty-three years during which he (peace be upon him) exhorted the people to believe in Allah and taught them their religion. Allah (Glorified be He) says: ﴿O mankind! Worship your Lord (Allâh), Who created you and those who were before you so that you may become Al-Muttaqûn (the pious - See V.2:2).﴾ And: ﴿And your Ilâh (God) is One Ilâh (God - Allâh), Lâ ilâha illa Huwa (there is none who has the right to be worshipped but He), the Most Gracious, the Most Merciful.﴾ And: ﴿And your Lord has decreed that you worship none but Him.﴾ And:

(Part No. 1; Page No. 286)

﴿So worship Allâh (Alone) by doing religious deeds sincerely for Allâh's sake only.﴾ ﴿Surely the religion (i.e. the worship and the obedience) is for Allâh only.﴾ And: ﴿So, call you (O Muhammad صلى الله عليه وسلم and the believers) upon (or invoke) Allâh making (your) worship pure for Him (Alone) (by worshipping none but Him and by doing religious deeds sincerely for Allâh's sake only and not to show off and not to set up rivals with Him in worship), however much the disbelievers (in the Oneness of Allâh) may hate (it).﴾ And: ﴿So know (O Muhammad صلى الله عليه وسلم) that, Lâ ilâha illallâh (none has the right to be worshipped but Allâh), and ask forgiveness for your sin﴾ In many Ayahs, Allah (Exalted be He) says: ﴿And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him)﴾ The Prophet (peace be upon him) also said in a Hadith Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish): ﴿The Right of Allah due from His Servants is that they should worship Him Alone, not associating anything with Him.﴾ (Agreed

upon its authenticity) The Prophet (peace be upon him) also said: (Anyone who dies while still invoking a rival (in worship or divinity) to Allah will enter Hellfire.) He (peace be upon him) also said: (Whoever meets Allah while associating nothing with Him will enter Paradise; and whoever meets Him while associating anything with Him will enter Hell.)

It is obligatory for all inhabitants of the earth who are Mukallafs (people meeting the conditions to be held legally accountable for their actions) to worship Allah Alone, and to say "La ilaha illa Allah", and to testify that Muhammad (peace be upon him) is the Messenger of Allah.

**(Part No. 1; Page No. 287)**

They should direct their Du`a' (supplication), fear, hope, seeking help, Sawn (Fast), Salah (Prayer) and all forms of worship to Allah Alone. Their circumambulating the Ka`bah should be done to get closer to Allah and to worship Allah Alone (Glorified and Exalted be He). People should be cautious against invoking anyone other than Allah whether graves, statues, prophets or anything else because worship is the right of Allah Alone. It is not permissible to direct it to anyone other than Allah. Worship is a word which encompasses all that which Allah likes and approves of, whether it is sayings or actions done openly or secretly. Salah is worship, Sawm is worship, Sadaqah (voluntary charity) is worship, Hajj is worship, fearing Allah is worship and hope in Him is worship, vowing is worship, offering sacrifices is worship, and they should all be done for Allah Alone. A Muslim should not slaughter a sacrificial animal except for Allah, he should not pray except to Allah, he should not prostrate except to Allah, he should not fear in his heart anyone other than Allah (Glorified be He), he should not beseech help or ask for strength from anyone other than Allah because He is his Creator, his Lord and only He should be worshipped. Allah sent all the prophets with these orders, from the first of the prophets to the last; from the first who was Nuh (Noah, peace be upon him) to Muhammad (peace be upon him) who was the last. All of them were calling people to Tawhid (belief in the Oneness of Allah/monotheism). Allah (Exalted be He) says: (And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allâh (Alone), and avoid (or keep away from) Tâghût (all false deities i.e. do not worship Tâghût besides Allâh).") He (Exalted be He) also says: (And We did not send any Messenger before you (O Muhammad صلى الله عليه وسلم) but We revealed to him (saying): Lâ ilâha illa Ana [none has the right to be worshipped but I (Allâh)], so worship Me (Alone and none else).")

**(Part No. 1; Page No. 288)**

The Prophet (peace be upon him) used to tell the people of Makkah: (O people, say, 'La ilaha illa Allah', and you will succeed.) This is obligatory on all female and male Mukallafs, whether non-Arab or Arab, Jinn (creatures created from fire) or mankind, in all parts of the earth they are obliged to worship Allah Alone, and say "La ilaha illa Allah", and dedicate worship to Allah Alone (Glorified and Exalted be He), and worship nothing with Him whether statues, prophets, angels, Jinn, trees or anything else. Worship is the right of Allah Alone: (And your Lord has decreed that you worship none but Him.) (You (Alone) we worship, and You (Alone) we ask for help (for each and everything).) (And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him), and perform As-Salât (Iqâmat-as-Salât) and give Zakât, and that is the right religion.) However, fearing something that may harm you and taking precautions is not included in worship, such as fearing that a thief may enter your house and closing the door or having security to protect you, there is nothing wrong with that. Allah (Glorified be He) says about Musa (Moses, peace be upon him) when he feared Pharaoh: (So he escaped from there, looking about in a state of fear.) This means he feared the evil of Pharaoh. Fear of real things or fear of

darkness and taking precautions is not included in worship. If a person fears thieves and closes the door or hires security to protect his property, or fears the danger of robbers and thieves when travelling and carries a weapon and takes a safer route, this is acceptable.

**(Part No. 1; Page No. 289)**

Also, if a person fears hunger and eats, or fears dehydration so he drinks, or fears the cold so he warms himself up etc., these are all tangible, well-known matters that are permitted to be feared. This is also applicable to a person who asks his brothers to help on his farm, or asks help of someone to repair his car, or to build a house, these are normal matters that have nothing to do with worship. Allah (Glorified be He) says: ﴿The man of his (own) party asked him for help against his foe﴾ This is referring to Musa. These are ordinary matters that humans can accomplish, asking living humans for help in things within their capacity to do; for example, building, farming, fighting and others, these are not matters of worship. However, invoking the dead, trees, statues, Jinn, angels, prophets or seeking their help, these are matters of major Shirk (associating others with Allah in His Divinity or worship that takes the Muslim out of Islam). Also, asking a living person for something beyond his power, thinking that he has control over the universe, as some Sufis do with their shaykhs, they seek their help along with Allah, and they believe that they have control over things, and they have the ability to know the Ghayb (the Unseen), or can help people in matters which none can help them in except Allah. These matters are considered Shirk even if the person you are seeking help from is alive. We ask Allah to keep us safe, and grant us success.

**(Part No. 1; Page No. 290)**

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## 108- The duty of guiding people to the reality of Tawhid and Shirk

**Q: I live in a district inhabited by people who claim to be Muslims. They offer Salah (Prayer), pay Zakah (obligatory charity), observe Sawm (Fast) and they perform Hajj. However, they believe in the dead; they say that righteous dead people or shaykhs are intercessors with Allah. They seek their blessings, ask for their help, vow to them, visit them, and travel to them. If you advise these people, they say that we should strive to get closer to these Awliya' (pious people). They hate those who prevent or advise them against worshipping the dead and Awliya'. What should we do? Should we leave them in the state that they are in? May Allah reward you with the best.**

**A:** This is a great calamity which occurs in many countries. It is obligatory that the scholars guide people to the reality of Tawhid (belief in the Oneness of Allah/monotheism) and the reality of Shirk (associating others with Allah in His Divinity or worship), so that these blinded laypeople know the falsity of their beliefs. If a person prays, performs Hajj, fasts and pays Zakah then worships anyone other than Allah, this is sufficient to nullify their deeds. Allah (Glorified be He) says: ﴿But if they had joined in worship others with Allâh, all that they used to do would have been of no benefit to them.﴾ He (Glorified be He) also says:﴿ And indeed it has been revealed to you (O Muhammad صلى الله عليه وسلم), as it was to those (Allâh's Messengers) before you: "If you join others in worship with Allâh, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers."﴾

**(Part No. 1; Page No. 291)**

Making Du`a' (supplication) to the dead, seeking their help, vowing to them and offering sacrifices for them is major Shirk (associating others with Allah in His Divinity or worship that takes a Muslim out of Islam). It contradicts Tawhid which is the core meaning of "La ilaha illa Allah (there is no god but Allah)." It also opposes the Ayahs (Qur'anic verses) that enjoin directing all worship purely to Allah Alone: ﴿You (Alone) we worship, and You (Alone) we ask for help (for each and everything).﴾ Allah (Exalted be He) also says: ﴿And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him)﴾

Allah (Exalted be He) also says: ﴿O mankind! Worship your Lord (Allâh)﴾ And: ﴿And your Lord has decreed that you worship none but Him.﴾ And: ﴿So worship Allâh (Alone) by doing religious deeds sincerely for Allâh's sake only.﴾ ﴿Surely the religion (i.e. the worship and the obedience) is for Allâh only.﴾ And: ﴿so invoke not anyone along with Allâh.﴾ And: ﴿And whoever invokes (or worships), besides Allâh, any other ilâh (god), of whom he has no proof; then his reckoning is only with his Lord. Surely! Al-Kâfirûn (the disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters) will not be successful.﴾ And: ﴿Such is Allâh, your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a Qitmîr (the thin membrane over the date-stone).﴾ ﴿If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad صلى الله عليه وسلم) like Him Who is the All-Knower (of everything).﴾ May He be Glorified and Exalted. Their calling upon the dead, or

statues, or trees, or stones is described as Shirk. It is obligatory that these people are warned and advised.

**(Part No. 1; Page No. 292)**

The scholars should warn and advise them until they comprehend and learn that what they are doing is null and void, and it is Shirk. Their Salah, Sawm, Zakah, Hajj and their other deeds are nullified because of this, until they dedicate their worship to Allah Alone. Allah sent His Messenger (peace be upon him) to mankind to free them from Shirk. He (peace be upon him) resided in Makkah for ten years calling people to Tawhid and exhorting them to abandon supplication to and seeking help from the dead, or statues, or trees or stones. He (peace be upon him) used to call out: ﴿O people say, 'La ilaha illa Allah', and you will succeed.﴾ This was before Salah became obligatory, then Salah was enjoined and became obligatory in Makkah. He (peace be upon him) remained in Makkah calling people to Tawhid, then he migrated to Madinah where he continued to call people to Allah (Glorified and Exalted be He) and to Tawhid.

It is obligatory upon you brother to continue advising and teaching these people in a wise, patient and kind manner in the hope that Allah guides them through you. The Prophet (peace be upon him) said: ﴿Anyone who guides others to do something good will have a reward like that of the one who does it.﴾ He (peace be upon him) said to Aly (may Allah be pleased with him), when he sent him to Khaybar to call the Jews to Islam: ﴿I swear by Allah that if Allah were to guide through you just one man, it will be better for you than red camels (i.e. most precious possession).﴾

**(Part No. 1; Page No. 293)**

Seeking the help of the dead, for example, saying: O master so and so, cure my sickness, make me victorious or make me live longer, or vowing to them or offering similar forms of worship, this is all Shirk, as is slaughtering sacrifices for them, whether a cow or chickens or others. The Messenger of Allah (peace be upon him) said: ﴿Allah has cursed the one who slaughters to other than Allah.﴾ Allah (Exalted be He) says: ﴿Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists).﴾ ﴿"He has no partner. And of this I have been commanded, and I am the first of the Muslims."﴾ Slaughtering for anyone other than Allah is similar to praying to other than Allah. The person who slaughters for the dead to get closer to them is like the one who prays to them or vows to them that if Allah cures his sickness then he will give something to his dead master. Or saying master Al-Badawy cure my sickness, or give me a longer life, or master Al-Husayn or Shaykh `Abdul-Qadir or Prophet of Allah cure my sickness, or make me victorious or any such thing, this is all major Shirk. It is obligatory that people be careful. Also, it is the duty of scholars no matter where they are to inform the people of this, and they must advise and direct people to the truth and to the right path. They must be patient with their ignorance and their harm until they learn and comprehend. This is how the Prophets behaved; they remained patient. They are the best of creation. They tolerated the harm which their communities afflicted them with, they could have killed them but in spite of this they remained patient (peace be upon them). They conveyed the Message and fulfilled the Amanah (the trust or moral responsibility or honesty and all the duties that Allah has ordained) until Allah took them (may Allah be pleased with them).

**(Part No. 1; Page No. 294)**

The last of them is our Prophet Muhammad (peace be upon him), who is the best of them. He (peace be upon him) was patient with his community for twenty-three years. He (peace be upon him)

continued to call people to Islam until Allah guided whom He wished at the hands of the Prophet, and perfected the religion through him (peace be upon him). It is obligatory on us to copy his example. We should be patient and continue to call people to Tawhid and guide and advise them, seeking reward from Allah.

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## 109- How to start Da`wah

**Q: If we want to perform Da`wah (calling to Islam) to a certain person, how do we start? What are the main steps so that this person responds and enters the upright monotheistic religion of Islam (Islamic Monotheism - to worship none but Allah Alone). May Allah reward you well.**

**A:** The first step is to show the greatness and merits of Islam, and that Allah sent Muhammad (peace be upon him) with the religion of Islam, which is the very same religion with which He sent all the previous prophets and messengers. Show them that this is the true religion and that Allah sent Muhammad (peace be upon him) with the truth, and it is a duty on every sane person to strive to preserve the integrity of their Iman (faith) so that they die on the correct path and right religion, and therefore deserve to enter Jannah (Paradise) and be saved from Hellfire. Explain the Islamic faith to them; that it is the way of deliverance from Hell and it is the Straight Path, and that all the

**(Part No. 1; Page No. 295)**

other religions, Judaism and Christianity, are false. There is no other true religion except Islam. (Truly, the religion with Allâh is Islâm.) However, this must be done in a good manner, being gentle and using kind words. You should encourage them to desire it, and assure them that with praise of Allah, it is easy to follow. There is no difficulty in the way or heavy burdens; rather, it is a number of good deeds required which - all praise be to Allah - are easy to do, until they respond to you by Allah's Will and enter Islam. If the people you are trying to guide are Muslims who commit sins, then the evil of the misdeeds and sins they are doing should be pointed out to them, clarifying the dangers of committing such sins and the adverse effects they have on the human heart, first making it ruthless and then eventually causing its death due to Allah's Wrath on them. You should warn them about continuing to commit these sins, and help and advise them to repent; urge them to quickly repent before they die, because continuing in committing sins incurs Allah's Wrath, and results in a bad ending, and a reason for being punished on the Day of Judgment except for those whom Allah has mercy on.

The second step: Explain Islam to them; if they are Kafirs (disbelievers/non-Muslims), Islam should be explained to them, by saying: Islam is such and such, Islam is to testify that La ilaha illa Allah (there is no god but Allah), and Muhammad is the Messenger of Allah, explain the meaning of "La ilaha illa Allah", that it means that no one should be worshipped except Allah Alone, nothing else is to be worshipped with Him, whether a statue, a prophet, graves, trees or stones, rather all worship must be to Allah Alone: Salah, Du`a' (supplication), slaughtering, vowing and Sawm (Fasting) etc. They must also testify that Muhammad is the Messenger of Allah, which means bearing witness that Muhammad ibn `Abdullah ibn `Abdul-Mutallib

**(Part No. 1; Page No. 296)**

from the family of Hashim, from Quraysh is truly the Messenger of Allah. Allah sent him to all mankind and he is the Last of the Prophets. He (peace be upon him) was sent with a complete Shari`ah (Islamic law). Anyone who embraces it will enter Jannah, and anyone who ignores it and

wastes it will enter Hellfire. Inform them of the Pillars of Islam: Salah, Zakah (obligatory charity), Sawm and Hajj. Also, teach them the Pillars of Iman and advise them to hastily embrace this and begin worshipping Allah and obey His Prophet, and that whoever dies while adhering to this path will enter Jannah.

The third step: Strive to exhort them to perform good works, preserve their time and make good use of it, and to keep away from things which are of no benefit. They have to use time wisely by making Dhikr (Remembrance of Allah), performing good deeds, and doing supererogatory acts of worship, which will make up for any shortfalls in obligatory acts of worship. Also, these are the means for elevating their rank and gaining more Hasanat (good deeds). They should always fill their time with good deeds, with Salah, Dhikr, reading the Qur'an and keeping company with good people, and encouraging others to contribute to charitable causes.

**(Part No. 1; Page No. 297)**

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## 110- The correct way to teach and guide a new Muslim

**Q: Some people hasten to explain some matters to new Muslims, some of these matters may be minor details, for example, wearing the complete Hijab (veil) for women and growing a beard for men and circumcision and other such matters. Can you comment on this subject?**

**A:** These are minor details, if they are clarified at the beginning, there is nothing wrong with that, and if they are delayed to a later time, there is also nothing wrong with that. The most important thing is to explain the basics of the religion so that the person can enter Islam. As for subsidiary matters like shaving the beard or shortening it, or wearing Hijab, or circumcision and the like, these should better be delayed to a later time so that the person is not repelled or discouraged and just to teach them the foundations of Islam first and its great pillars. After they embrace Islam, they can be encouraged to perform the rest of the practices of Islam.

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## 111- Issues prescribed to begin with when guiding and directing Muslim communities

**Q: We live in a community where there is a lot of sorcery and charlatanry and Shirk (associating others with Allah in His Divinity or worship); for example, building domes over graves, calling upon the dead to relieve hardships.**

(Part No. 1; Page No. 298)

**Is it prescribed by Shari`ah (Islamic law) in such a community to first call people to Tawhid (belief in the Oneness of Allah/monotheism) and purify their beliefs from Shirk and to focus on correct Islamic upbringing of the individual so as to become a good member of society? Or rather advocate the application of the rulings of Shari`ah, in the same way that some Islamic communities do?**

**A:** If you live in a Muslim country among Muslims, teach them the matters associated with Shirk and sins of which they are ignorant. On the other hand, if you live in a non-Muslim country among Christians, or Jews, or pagans who do not know about Islam, and have not been called to Islam before, you must begin with calling them to Tawhid. If they respond and become Muslims and embrace Allah's Religion, you should teach them to pray and to pay Zakah (obligatory charity) and other acts of worship, as the Prophet (peace be upon him) ordered Mu`adh to do when he (peace be upon him) sent him to Yemen. However, if you are living among Muslims in Egypt, or Syria, or Jordan, or Saudi Arabia, or in any other Muslim country, you should inform them of what they have committed, whether it is Shirk or other sins, and you should teach them their religion, teach them the matters they are ignorant of, let them know the truth of what they lack, whether it is Shirk or abandoning Salah (Prayer) or disobeying parents or using Riba (usury), or other sins which some Muslims may commit.

(Part No. 1; Page No. 299)

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## 112- Necessary characteristics of a Muslim Da`y

**Q: What are the characteristics that a Muslim Da`y (caller to Islam) must have to call an atheist, a Jew or a Christian to Islam? Can any Muslim perform Da`wah (calling to Islam)?**

**A:** Not every Muslim is capable of performing Da`wah until they have acquired enough knowledge. Da`wah requires knowledge; it also requires fluency in the language of the addressee. Allah (Glorified be He) says: ﴿Say (O Muhammad صلى الله عليه و سلم): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge﴾ Anyone who wishes to engage in Da`wah should acquire good knowledge and learn the religion, should pay attention to the Qur'an and its Tafsir (explanation/exegesis of the meanings of the Qur'an), learn its meanings, attend lectures and ask well-informed scholars about whatever is difficult to understand. This is in order to be fully competent to practice Da`wah. If a Muslim finds in themselves the ability to do that, they should consult a trustworthy scholar from among their teachers to guide them to what they should do or say and advise them on what to use. As long as they find this ability in themselves through good knowledge of Shar`y (Islamic legal) evidence from the Qur'an and Sunnah, which enables them to give information about any subject they wish to invite people to, or when opened to discussion, they can talk well about. If the language spoken is non-Arabic or one that a Da`y cannot speak, they should seek help from a trustworthy person who knows the language, in order to translate what is being said and act as the intermediary in guiding the person being spoken to, to the truth, provided they are trustworthy experts in the language.

**(Part No. 1; Page No. 300)**

If a Da`y knows the language, this is a great blessing. They can perform Da`wah in the language that they know and is understood by the person being called to Islam. The necessary characteristics that a Da`y should have are: (1) Sure knowledge, patience and insight, so that they can call people to Allah with clear evidence, in a kind and mild manner that will affect the person being called to Islam. (2) Righteousness, so that the person being called does not attack their behavior, saying for example: You are calling me to Islam yet you are corrupt yourself; you do not practice what you preach. Therefore, a Da`y should be very careful to actually apply what they preach because a Da`y is a living example of what they want to teach through their actions, morals and good behavior with people. (3) A store of memorized Sahih (authentic) Hadiths and Athar (narrations from the Companions) of the Salaf (righteous predecessors) who performed Da`wah; so that they can quote them as well as the Book of Allah. They must care to memorize it and understand its meanings using the help of the books of Tafsir (exegesis of the meanings of the Qur'an) by scholars known for their deep knowledge and sound `Aqidah (creed), for example Imam Ibn Jarir, Al-Baghawy, Ibn Kathir and other scholars of Tafsir whose works help explain the meanings of Allah's Words. Thus, it is essential that a Da`y has sure knowledge and good manners that will reflect in their speech, actions and approach, so that the person being called does not find any gaps to criticize the Da`y and their Da`wah by saying: You are not practicing what you are preaching.

**(Part No. 1; Page No. 301)**

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## 113- The difference in the way of calling an atheist and a follower of a Divine Book

**Q: When calling an atheist, a Jew or a Christian to Islam, should there be any specific difference in the way of calling?**

**A:** Yes, there is no doubt that a Christian and a Jew have some form of Iman (faith) in the Day of Judgment and the prophets, even if their Iman is unsound, and is of no benefit to them because they have combined Kufr (disbelief) with Iman. However, it is easier to call them to Islam because they are addressed with the books that were revealed to the prophets, and with their Iman in the Day of judgment and preparation for that day. They are to be called to the duty of obeying the prophets and they are well aware that obeying the prophets is imperative, and that Muhammad (peace be upon him) is one of the prophets, and the evidence is found in his message. They should be called to believe in it, and to follow his Shari`ah (Islamic law), and to explain that there is no means of salvation except by following Muhammad (peace be upon him). There is no excuse for the Jews and the Christians, for the knowledge they have from the previous prophets. Rather, following desires, envy and transgression made them reject guidance, especially the Jews for they are a nation known for envy, transgression, wrath and stubbornness. This also applies to the religious leaders of the Christians who know the truth, however prefer this worldly life over the Hereafter, so they have become similar to the Jews in their stubbornness and denial of the truth although they know it. We ask Allah to save us from this. The majority of Christians are misguided and ignorant of the truth. They are in need of someone to teach and direct them, using evidence from Shari`ah until they accept the truth.

**(Part No. 1; Page No. 302)**

They already have Iman in the Day of judgment and believe in the existence of Allah, even though their Iman is corrupt and confused and will not help them on the Day of judgment. This is because the Jews believe that Uzair (Ezra) is the son of Allah while the Christians believe that Christ is the son of Allah, the third of three in a trinity, and they show excessive veneration for rabbis and monks, all of them exceed proper bounds, and they have created distortions in their religious texts and have bad ways. However, they are easier to call to Islam than atheists. An atheist requires evidence that Allah exists, and the messages preached by the prophets is truth using a logic that can convince them. Calling them to Islam requires more insight, wisdom and experience. It also requires explaining the Fitrah (divinely bestowed natural disposition of Islam/monotheism) with which Allah created mankind in order to approach them through Fitrah and logic. Allah is the One sought for help.

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## 114- Should all mankind enter Islam and follow its teachings

**Q: If we want to make Da`wah (calling to Islam) to a person, how do we start it? Please advise us, may Allah reward you well.**

**A:** Begin by attracting people to Islam and clarifying to them that Islam is the Religion of Allah with which He sent all the prophets, and revealed the books, and sent the last of the Prophets, Muhammad (peace be upon him), to preach.

**(Part No. 1; Page No. 303)**

It is obligatory on all mankind to enter Islam and live committed to it. This is an obligation on all mankind, whether they are Jews or Christians or communists or any other people. All mankind, males or females, are obliged to enter Islam, embrace it, follow it and remain steadfast in it. Allah created all creatures to worship Him Alone. This worship for which they were created is Islam, with which Allah sent the prophets, and sent Muhammad (peace be upon him), and made the Shari`ah (Divine law) revealed to him abrogate all previous Shari`ahs. It abrogated the law of the Tawrah (Torah) and the Injil (Gospel) and all other worshipping that exists on earth. The Shari`ah of Muhammad (peace be upon him) abrogated all. Therefore, all mankind must follow it and hold firm to it. Thus, clarify to people that Islam is the Religion of Allah, and that He sent Muhammad (peace be upon him) to preach this religion. It is the very same religion of all the previous prophets before Muhammad (peace be upon him). Its core and foundation is testifying that La ilaha illa Allah (there is no god but Allah) and that Muhammad is the Messenger of Allah. First, teach them the Two Shahadahs (Testimonies of Faith), explain their meanings, then teach them Salah (Prayer), Zakah (obligatory charity), Sawm (Fasting), Hajj and the six Pillars of Iman (belief), and explain their meanings, and inform them that they must disassociate themselves from all other religions that oppose Islam including Christianity and others. They must believe that `Eisa (Jesus, peace be upon him) is the Servant and Messenger of Allah, His Word ("Be!" - and he was), which He bestowed on Maryam (Mary, may Allah be pleased with her) and a Ruh (spirit) created by Him. If the person is a Christian, teach them that `Eisa is the Servant and Messenger of Allah whom Allah created from a female without a male. Allah said to him "Be" and he was. We are obliged to believe that he is the Servant of Allah and His Messenger, not that he is Allah, or the son of Allah, or the third of three (trinity). Rather, he is the Servant of Allah and His Messenger whom Allah created from

**(Part No. 1; Page No. 304)**

a female, Maryam the virgin, the honest (may Allah be pleased with her), and he has no father. Allah said to him "Be" - and he was. We must have faith in this, believe it and disavow the ways of the Jews and the Christians in this matter.

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## 115- Islam calls to profess the correct religion

**Q: If Islam has given people the freedom of `Aqidah (creed), then why is war waged against those who recant Islam and against atheists?**

**A:** Islam does not acknowledges the freedom to profess any religion or not profess any at all (yet it principally does not force or compel anyone to embrace Islam); rather, Islam enjoins and obliges people to profess the correct `Aqidah; it does not sanction that people choose whichever religion they please. The saying that Islam sanctions the freedom to choose any religion is wrong. Islam enjoins Tawhid (belief in the Oneness of Allah/monotheism), worshiping Allah Alone and embracing the religion He ordained and staying committed to it, and refraining from that which He has declared Haram (prohibited). The most important of these obligations is Tawhid and pure, sincere worship of Allah Alone, while the gravest and worst of sins is Shirk (associating others with Allah in His Divinity or worship), and other acts of atheism that renders a person a Kafir (disbeliever). Allah (Exalted be He) says: ﴿Worship Allâh and join none with Him (in worship)﴾ He (Exalted be He) also says: ﴿And your Lord has decreed that you worship none but Him.﴾

**(Part No. 1; Page No. 305)**

And: ﴿You (Alone) we worship, and You (Alone) we ask for help (for each and everything).﴾ And: ﴿So worship Allâh (Alone) by doing religious deeds sincerely for Allâh's sake only.﴾ And: ﴿And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him), and perform As-Salât (Iqâmat-as-Salât) and give Zakât, and that is the right religion.﴾

The Prophet (peace be upon him) said: ﴿I have been commanded to fight the people so that (the purpose of fighting) they testify that there is no god but Allah and that Muhammad is the Messenger of Allah, and they perform Salah (Prayer) and pay Zakah (obligatory charity). Anyone who does this has protected their blood and property from me, unless by a right of Islam, and their account will be with Allah.﴾ (Agreed upon its authenticity)

Allah (Glorified be He) and His Prophet (peace be upon him) clarified the obligation of embracing the correct `Aqidah, and adhering to Allah's Shar` (Law). Mankind has no choice in this matter; they are not permitted to choose any religion, or profess a belief forbidden by Allah, or refrain from performing an act enjoined by Allah. Rather, they are charged with the duty of adhering steadfastly to the Religion of Allah, which is Islam, worshiping Him Alone and associating nothing with Him (Glorified and Exalted be He). They must believe in Prophet Muhammad (peace be upon him) and follow his Shari`ah (Islamic law).

**(Part No. 1; Page No. 306)**

They must befriend or take as enemies depending on this basis (what pleases and displeases Allah). They must perform Salah (Prayer), pay Zakah (obligatory charity), observe Sawm (Fast) in the way which Allah has ordained. In the Two Sahih (authentic) Books of Hadith (i.e., Al-Bukhari and Muslim) it is reported: ﴿On the authority of `Abdullah ibn Mas`ud (may Allah be pleased with him) that he

said, 'O Messenger of Allah, which sin is the gravest?' He (peace be upon him) said, 'That you associate a partner with Allah, when it is He Who has created you.' He said, 'What is the next (gravest sin)?' He (peace be upon him) said, 'That you kill your child out of fear that he will join you in food' Then he said, 'What is the next?' He (peace be upon him) said, 'That you commit adultery with the wife of your neighbor.') Allah (Glorified be He) sent down in association with this His Saying: (And those who invoke not any other ilâh (god) along with Allâh, nor kill such person as Allâh has forbidden, except for just cause, nor commit illegal sexual intercourse - and whoever does this shall receive the punishment.) (The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace;) (Except those who repent) This is evidence that Tawhid, undivided allegiance to Allah, praying and paying Zakah, prohibition of killing of people or committing Zina (sexual intercourse outside marriage) are things which are obligatory and must be obeyed. No one is permitted to commit Shirk, Zina, steal, kill a person without a just cause, drink alcohol, neglect Salah, neglect paying Zakah if he has money, neglect Sawm of Ramadan if he is able - except a person who is sick or travelling - or neglect Hajj if he is able, rather he should perform Hajj at least once in his life, etc.

**(Part No. 1; Page No. 307)**

Accordingly, there is no freedom in Islam when it comes to `Aqidah; rather, a person should follow the right `Aqidah and shun whatever Allah has made Haram. A person has freedom in matters that are permitted by Allah, and he has freedom in matters that are Mustahab (desirable) and not Wajib (obligatory), if he wants he can leave them, and if he wants he can perform them. He is not permitted to choose to follow Christianity or Judaism or Magianism, he is not permitted to do this; if he were to choose to follow Christianity, Judaism, Magianism or Communism, this would take him out of Islam and render his blood and money lawful. He must be asked to repent by the ruler of his country who must be a Muslim. Either he repents and returns to the truth, or he should be executed. The Prophet (peace be upon him) said: (Anyone who changes his religion execute him.) (Related by Al-Bukhari in his Sahih) Anyone who changes his religion from Islam to Kufr (disbelief) should be executed if he does not repent. Through this we know that a Muslim does not have the freedom to leave the truth and enter falsehood ever; rather, he is obliged to remain steadfast in following the truth, and abandon that which is false. He is obliged to enjoin that which is good and forbid evil and sin. He should advise people for the Sake of Allah and call people to believe in and worship Allah (Glorified and Exalted be He). He should exhort people to shun anything prohibited by Allah. These are obligatory to do each according to his ability. The inner self is very active, if you are not abiding by the truth, it will incite you to falsehood. Similarly, if the tongue does not speak the truth, it will speak falsehood, and likewise the rest of the senses; you must restrain them and only allow them to do good deeds.

**(Part No. 1; Page No. 308)**

Otherwise, they will tempt the person to give in to desires, falsities and the way of Satan, and he will end up committing what Allah has forbidden. We are obliged to follow what Allah has commanded us to do in words and actions and all our affairs. We should not allow any room for Satan or our selves that incite evil to control us; rather, we should fight this and seek help from Allah by leaving what is false and following the truth.

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## 116- Ruling on possessing and reading the Tawrah and Injil

**Q: Am I permitted to read the Injil (Gospel) if I have access to it? If it is permitted, where can I find it?**

**A:** With regard to the Tawrah (Torah) and Injil they should not be read or acquired except by a seeker of knowledge who wants to refute the false claims and lies they contain. The Tawrah and Injil are no longer authentic; many parts have been changed and distorted by stray people from among the Jews and the Christians. These two books are not permitted to be acquired by us, because a person may be confused by reading them which will, in turn, affect their religion. As for a learner who needs to acquire knowledge of them to clear a misconception, or refute falsehood, or prove a truth, or answer the Jews and the Christians, there is no offense in doing so, if the person is from the people of sound Islamic knowledge. They may take from them what is necessary when they need to refute something false or wrong, as many of the scholars have done before (may Allah have mercy on them).

**(Part No. 1; Page No. 309)**

As for laypeople, there is no need for them to do so or to acquire or have access to them anywhere. The Glorious Qur'an dispenses with any need for all previous books - all praise be to Allah. Therefore, we have no reason to read them; rather, we should devote our attention to the Qur'an and ponder the meanings of its Words, for that is sufficient. It is reported that the Prophet (peace be upon him) disapproved when he saw `Umar holding some parts - of the Tawrah - and he (peace be upon him) said: (Are you in doubt of it, O Ibn Al-Khattab? By the One in Whose Hand is my soul, I have brought to you that which is white and pure, and by the One in Whose Hand is my soul, if Musa (Moses, peace be upon him) were alive, he could do nothing but follow me.) The point that is made here is that the Tawrah and Injil are of no need for us, nor do we need to acquire them or refer to them, especially so for laypeople. As for Muslim scholars, they may need to read them sometimes in order to refute allegations made by the Christians, the Jews, or others, or to answer claims of people who use them as evidence or say 'the Tawrah or Injil says such and such.' The aim of a seeker of knowledge is to clarify the matter and stop their false claims, similar to when the Prophet (peace be upon him) asked for the Tawrah when the Jews appealed to him (peace be upon him) as a judge in the case of stoning. The Prophet (peace be upon him) asked for the Tawrah to be brought, and they brought it and he found the Ayah (verse) of stoning in it to use as proof against them.

To sum up, it is not permissible for the common Muslims to buy it, acquire it or study it.

**(Part No. 1; Page No. 310)**

This is Munkar (that which is unacceptable or disapproved of by Shari`ah and Muslims of sound intellect) as far as they are concerned. Sufficient is the Book of Allah which contains information about the nations that preceded us and the laws to apply. It is the greatest and best book - all praise be to Allah. As for seekers of knowledge, they may need to refer to some of this material; however they have their reasons for that.

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(Part No. 1; Page No. 311)

Chapter on wearing a ring or tying a string to remove hardship is Shirk

(Part No. 1; Page No. 312)

(Part No. 1; Page No. 313)

Chapter on wearing a ring or tying a string to remove hardship is Shirk

117- Ruling on tying a string to remove or prevent hardship

**Q: What is the ruling on a person who ties a thread to eliminate or prevent hardships?**

**A:** Anyone who does so must be admonished, for this is an act of minor Shirk (associating other partners with Allah that is not tantamount to taking the Muslim out of Islam). It falls under the heading of amulets, concerning which the Prophet (peace be upon him) said: (Anyone who ties an amulet, may Allah not fulfill his aim; and anyone who ties a seashell, may Allah not give him peace.) According to another narration: (Anyone who ties an amulet has committed Shirk (associating others with Allah in His Divinity or worship).) Hudhayfah (may Allah be pleased with him) once found a man who tied a string to his hand. Hudhayfah cut it disapprovingly while reciting the Saying of Allah (Exalted be He): (And most of them believe not in Allâh except that they attribute partners unto Him [i.e. they are Mushrikûn i.e. polytheists. See Verse 6: 121].)

**(Part No. 1; Page No. 314)**

It must be clarified to the person in question that this is a form of Shirk; tying strings, seashells, bones, a wolf's hair or bones or teeth, all these are typical superstitious acts of Jahiliyyah (pre-Islamic time of ignorance), which are condemned by Shari`ah (Islamic law). The same applies to hanging amulets which contain Ayahs (Qur'anic verses), referred to as "Hujub (sing. Hijab)", "Hiruz (sing. Hirz)" or Jami`at. All this is not permissible because the Prophet (peace be upon him) generally prohibited them and did not exclude the ones which contain Ayahs. Allowing using amulets that contain Qur'an would lead to using any other kinds and this would open the door to Shirk. For this reason, the Prophet (peace be upon him) said: (Ruqyahs (recitations for healing or protection), amulets and love-charms are Shirk.) Ruqyah here refers to any words recited that are unknown which violate the Shari`ah (Islamic law). This ruling also applies to amulets that are hung on children or worn by women to protect them from the evil eye. All this is condemned and is a typical behavior of Jahilliyah. As for love-charms, referred to as Al-`Atf and Al-Sarf (spells aimed at creating love or hatred), they are a form of Sihr (witchcraft). The Prophet (peace be upon him) made it clear that these are acts of Shirk, because they involve seeking help of Jinn (creatures created from fire) and

devils. Sihr can only be acquired by worshipping and drawing closer to Jinn and devils by doing what pleases them. Strings are a type of amulet; if one ties it on the hand or around the neck while believing that this will be a cause of getting cured, this is a condemned act and it must be cut.

**(Part No. 1; Page No. 315)**

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## 118- Ruling on hanging a wolf's leg on a possessed person

**Q: Some people, when one of them is afflicted with possession by a Jinni (creature created from fire), hang a wolf's leg on the hand of the afflicted, how sound is this practice? What is your opinion on this matter? May Allah grant you success.**

**A:** Hanging a wolf's leg or hair on a person who is thought to be possessed by a Jinn or any other reason is not permitted. This falls under the same ruling as amulets which the Prophet (peace be upon him) prohibited the use of and warned against. He (peace be upon him) said: (Anyone who ties an amulet, may Allah not fulfill his aim; and anyone who ties a seashell, may Allah not give him peace.) And: (Anyone who ties an amulet has committed Shirk (associating others with Allah in His Divinity or worship).) It is not permitted to hang an amulet, whether it is made of bones, seashells, hair, iron rings, or any other forms, all of this is prohibited. The prohibition does not only apply to what is hung of a wolf, it could be a wolf, lion, dog, cheetah or any other animal. All of this is prohibited for it all comes under amulets which the Prophet (peace be upon him) prohibited and warned against wearing. Rather, a person can seek a cure through the Qur'an and useful medicine. As for hanging amulets on children and the sick whether they are amulets of bones or the leg, hand or hair of a wolf,

**(Part No. 1; Page No. 316)**

a dog, a lion or any others, all of this is not permitted. This is similar to the practices of some people who write Ayahs (Qur'anic verses) on a piece of paper and add some other invocations or nails or talismans then wrap it in leather or other material and hang it on a child or on the sick, this is also prohibited. The belief that hanging these objects will cure the sick or get rid of the Jinn or evil eye is prohibited. When the Prophet (peace be upon him) saw a man wearing a brass ring on his upper arm, he said: (Take it off; if you were to die with it on you, you would never succeed.) He (peace be upon him) also said: (Ruqyahs (recitations for healing or protection), amulets and love-charms are Shirk.) Ruqyah here refers to any words recited that are unknown or condemned by Shari`ah (Islamic law). Accordingly, all amulets are prohibited, in addition, any objects hung on children and the sick to prevent the evil eye or Jinn are not permitted. The same applies to love-charms, referred to as Al-`Atf and Al-Sarf (spells aimed at creating love or hatred), which some women use to make their husbands love them more, or vice versa. All of this is not permitted and is a form of Sihr (witchcraft). All of this is prohibited and warned against by the Prophet (peace be upon him). As for the lawful Ruqyah (i.e. reciting Qur'an and saying supplications over the sick seeking healing) that is performed using the Qur'an and good Du`a's (supplications) and words mentioned in Hadiths that are recited over the sick, where Du`a' is made with a gentle breath blown on the sick while making Du`a', this is permitted. As for hanging some object as a cure, it is prohibited.

**(Part No. 1; Page No. 317)**

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## 119- Ruling on hanging a wolf's leg or molar around children's necks

**Q: Some people hang a wolf's leg around their children's necks thinking that this cures madness. What is your Eminence's opinion on that? May Allah reward you.**

**A:** To hang a wolf's leg, molar or hair on patients or non-patients to protect them is an abhorrent superstitious act that has no basis in Islam. The Prophet (peace be upon him) said: (Anyone who ties an amulet, may Allah not fulfill his aim. Anyone who ties an amulet has committed Shirk (associating others with Allah in His Divinity or worship).) Accordingly, hanging amulets is not permissible whether they are made of a wolf's leg, hair, bones or from other animals, or in the form of an iron piece or some writing on a piece of paper, a parchment or the like that one hangs on a child, a woman or a patient. This is not permissible as the Prophet (peace be upon him) prohibited that and warned against it and pointed out that it constitutes Shirk (Anyone who ties an amulet, may Allah not fulfill his aim.) In Jahiliyyah (pre-Islamic time of ignorance), people used to call amulets "Hujub" or "Jawami`" (preservative, protection, charm), which they hung on patients or children alleging that they protect from evil eyes and Jinn. All that is Munkar (unacceptable or disapproved of by Islamic law and Muslims of sound intellect), and it should be banned.

**(Part No. 1; Page No. 318)**

It is not permissible to hang amulets made of a wolf's bones, hair or legs or from a hyena, tiger, lion or other animals. Hanging amulets made of Ayahs (Qur'anic verses) such as writing some Ayahs on a piece of paper and hanging it on a leather piece or other materials together with nails or other items, or writing illegible scripts or unconnected letters on a piece of paper then putting it inside a leather piece or other materials and wearing it, all that is forbidden in Islam and one must be on guard against.

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## 120- Ruling on wearing a ring to bring recovery

**Q: One of the audience A. `A. M., and his wife sent us a message in which they said that their father died and he used to wear a ring that he believed healed his infertility. He used to wear it but he did not know that it was an unlawful act. They inquire now what to do after this man died while ignorant of this? What do you advise them to do?**

**A:** They should supplicate to Allah to forgive him as he ignorantly thought that using this ring as a kind of treatment helped. If he was alive they should have warned him and informed him of the prohibition against wearing rings or hanging charms as a kind of treatment. This is not permissible according to the well-known opinion of scholars.

**(Part No. 1; Page No. 319)**

It is not permissible to hang a piece of cloth, or a paper, or a ring to heal from a disease. The Prophet (peace be upon him) forbade that act. But as long as this man was ignorant of the ruling, we should supplicate to Allah to forgive him.

**(Part No. 1; Page No. 320)**

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(Part No. 1; Page No. 321)

Chapter on Ruqyahs and amulets

(Part No. 1; Page No. 322)

(Part No. 1; Page No. 323)

Chapter on Ruqyahs and amulets

121- Explanation of the meaning of Ruqyahs

Q: In the book Fath Al-Bary, it is mentioned that Ruqyah (recitation for healing or protection) has very good effects. Please explain Ruqyah and its good effects? May Allah reward you.

**A:** Ruqyah means reciting Qur'an and saying supplications reported from the Prophet (peace be upon him) over the sick seeking to be cured; in addition to other good and lawful supplications. It has very good curing effects. The Prophet (peace be upon him) used to recite over the sick and so did the Sahabah (Companions of the Prophet). Performing Ruqyah and supplicating for a sick person is one of the means for healing; using the supplications reported from the Prophet (peace be upon him) are causes to bring healing. The Prophet (peace be upon him) said as a Ruqyah: (Adhhib al-ba's, Rabb al-nas, wa'shfi, anta Al-Shafiy, la shifa'a illa shifa'uka, shifa'an la yughadiru saqaman [Remove the harm, O Lord of mankind, and heal, You are the Healer. There is no healing but Your healing, a healing that leaves no disease behind].) This supplication is of great benefit.

**(Part No. 1; Page No. 324)**

Jibril (Gabriel, peace be upon him) performed the following Ruqyah for the Prophet (peace be upon him): (Bismillaah urqik, min kulli shay'in yu'dhik, wa min sharri kulli nafsin aw `aynin hasidin Allah yushfik, bismillaah urqik [In the Name of Allah, I perform Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing) for you, from everything that may harm you; from the evil of any soul or envious eye. May Allah heal you. In the Name of Allah I perform Ruqyah for you].) This is one of the great Ruqyahs. The Prophet (peace be upon him) said to the man who complained to him of pain in his body: (Put your hand on the area of pain in your body and say, 'Bismillah [In the Name of Allah]" three times, then say seven times, '`Audhu bi `izzat-illaah wa qudratihi min sharri ma ajid wa uhaadhir [I seek refuge in the Glory and Power of Allah from the evil of what I feel and worry about].') This is a means for healing. Also, one may ask Allah for healing using good words, such as, "O Allah, cure me of this disease, cure me of any sickness."

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## 122- Explanation of Islamic Ruqyah

**Q: An Egyptian residing in Tabuk asks: What are the rules for performing Ruqyah (recitation for healing or protection)? Is it permissible to make Ruqyah for more than one person? What do you advise patients?**

**A:** Ruqyah has to be made using Qur'an and good supplications with the hope that Allah accepts and makes it beneficial.

**(Part No. 1; Page No. 325)**

The person performing Ruqyah should blow breath and recite over the sick Surah Al-Fatihah or some Ayahs (Qur'anic verses), or Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255), Surah Al-Ikhlas or Al-Mu`awwidhatayn (Surahs Al-Falaq and Al-Nas). However, all the Qur'an is a healing. (Say: "It is for those who believe, a guide and a healing.") Ruqyah should be performed by reciting Qur'an and lawful supplications on the area of pain along with blowing breath over it, whether the aching area is the chest, head or leg. Al-Fatihah is to be recited along with as much Ayahs as one can. Then to supplicate to Allah saying: "Remove the harm, O Lord of mankind, and heal, You are the Healer. There is no healing but Your healing, a healing that leaves no disease behind." Or to supplicate saying: "In the Name of Allah, I perform Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing) for you, from everything that may harm you; from the evil of any soul or envious eye. May Allah heal you. In the Name of Allah I perform Ruqyah for you." This is the Shar`y (Islamically lawful) Ruqyah. This supplication is said along with hope that Allah makes it beneficial, accepts it and heals the patient. The person performing Ruqyah should have faith that Allah is the Healer and these are only means. They should ask Allah to heal this patient, recite Ruqyah and supplicate to Allah to make it beneficial. It is permissible to perform Ruqyah for two or three people at one time. The person may recite and then blow breath over the aching area, whether it is their chest, hand, or head, according to the sickness. There is nothing wrong with that. If more than one person needs to have Ruqyah performed for them, I do not know of anything wrong with reciting over more than one patient.

**(Part No. 1; Page No. 326)**

**Q: Which Ayahs did the Prophet (peace be upon him) use in performing Ruqyah for patients? How should they be recited? Should they be recited as Ruqyah just at the beginning of sickness or continue to be recited until the sickness is gone? What is your advice to the person performing Ruqyah? May Allah reward you.**

**A:** All the Glorious Qur'an is blessed and can be recited as Ruqyah. Al-Fatihah (Opening Chapter of the Qur'an), Ayat-ul-Kursy, Surah Al-Ikhlas and Al-Mu`awwidhatayn can be recited as Ruqyah. The Prophet (peace be upon him) is reported to have used all these Ayahs and urged his followers to use them, especially Al-Fatihah because it is the Mother of the Qur'an and is the best Surah. Also, Ayat-ul-Kursy is the best Ayah. The Prophet (peace be upon him) guided us to recite Ayat-ul-Kursy after every Salah (Prayer) and before sleeping. The Prophet (peace be upon him) also used to recite

Surah Al-Ikhlas and Al-Mu`awwidhatayn three times before going to sleep. He (peace be upon him) would recite and blow in his hands and pass his hands on his head, face and the front part of his body. The Prophet (peace be upon him) said: "Anyone who recites these three Surahs (Surahs Al-Ikhlas, Al-Falaq, and Al-Nas) at the beginning of the night or day, nothing harmful will touch or befall them." All this is Mashru` (Islamically permissible). It is also authentically reported that the Sahabah (Companions of the Prophet) used only Al-Fatihah for Ruqyah and Allah granted healing.

**(Part No. 1; Page No. 327)**

**Q: Your Eminence Shaykh, a lot of people ask about how to perform Shar`y Ruqyah. Please explain.**

**A:** The Shar`y Ruqyah is to recite Qur'an and lawful supplications over the sick seeking healing. That is the Islamic lawful Ruqyah. It consists of reciting Qur'an or good supplications. One may recite over the sick Al-Fatihah, Ayat-ul-Kursy or other Ayahs such Surah Al-Ikhlas, Al-Mu`awwidhatayn or others. Ruqyah may also be performed by reciting this supplication: "Remove the harm, O Lord of mankind, and heal, You are the Healer. There is no healing but Your healing, a healing that leaves no disease behind." Or: "In the Name of Allah, I perform Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing) for you, from everything that may harm you; from the evil of any soul or envious eye. May Allah heal you. In the Name of Allah I perform Ruqyah for you." Or: "O Allah, heal and give health. O Allah, send down healing. O Allah, cure them of their sickness" and any other good supplications.

**Q: The Qur'an is a remedy and mercy for people, would you please mention the Ayahs one may recite over the sick and the number of times and how to blow, may Allah reward you. We have a patient and we would like to perform Ruqyah for him.**

**A:** The entire Qur'an, from its beginning to its end, is a remedy. Al-Fatihah is the greatest Surah in the Qur'an. Repeat it as much as you can. The Sahabah passed by a person who was stung (by a scorpion),

**(Part No. 1; Page No. 328)**

in some Arab outskirts, they recited Al-Fatihah over him and repeated it and Allah healed him. If one recites Al-Fatihah and along with it Ayat-ul-Kursy and some other Ayahs, that would be good. And if one recites Surahs Al-Ikhlas, Al-Falaq, and Al-Nas three times, that would also be good and would be a means for healing. The entire Qur'an is a healing. One may also recite whatever parts possible of Surah Al-Baqarah, Al-Amran, Al-Nisa', Al-Ma'idah or any other Surah; all of the Qur'an is a healing. Allah (Glorified be He) says: ﴿Say: "It is for those who believe, a guide and a healing."﴾ Allah (Glorified be He) also says: ﴿And We send down of the Qur'ân that which is a healing and a mercy to those who believe (in Islâmic Monotheism and act on it)﴾ This means that all Ayahs contain healing. If one chooses to recite certain Ayahs, this is all acceptable. But the most important ones to recite are: Al-Fatihah, Ayat-ul-Kursy, Surah Al-Ikhlas and Al-Mu`awwidhatayn. These are the most important to be recited over the sick.

**Q: Is it permissible when performing Ruqyah for a Muslim to recite passages of the Qur'an and some Prophetic supplications on water or some olive oil so that the patient drinks the water or bathes with it? If it is not permissible, what is the Shar`y Ruqyah and its conditions?**

**(Part No. 1; Page No. 329)**

**A:** There is nothing wrong with reciting Ruqyah over water which the patient then drinks or washes themselves with. All this is permissible. Ruqyah should be performed for a patient by reciting and blowing over them; it can also be made over water which the patient then drinks or washes with. All this is permissible. It is authentically reported that Prophet Muhammad (peace be upon him) performed Ruqyah for Thabit ibn Qais ibn Shamas by reciting over water and then pouring it on him. If one performs Ruqyah for his brother on water then makes him drink it or pours it on him, it is hoped that Allah will heal him and he will recover thereby. Also, if a patient performs Ruqyah for themselves by reciting over the sick part of the body, whether their hand, leg or chest, then blows over it and supplicates to Allah to heal them, this is all good.

**A: Respected Shaykh, please explain how to perform Ruqyah by saying supplications, what are the supplications that may be recited?**

**A:** One should blow breath over the sick part while supplicating for the patient; to blow some wet breath and recite Al-Fatihah and repeat it seven times. Also, to recite Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255) and as much as they can of the Qur'an; recite Surah Al-Ikhlas and Al-Mu`awwidhatayn and repeat them three times while blowing. This is the way to perform Ruqyah. One may also supplicate to Allah, saying: "Remove the harm, O Lord of mankind, and heal, You are the Healer. There is no healing but Your healing, a healing that leaves no disease behind." The Prophet (peace be upon him) did that. Another supplication is to say: (In the Name of Allah, I perform Ruqyah for you, from everything that may harm you; from the evil of any soul or envious eye. May Allah heal you. In the Name of Allah I perform Ruqyah for you.) This is the Ruqyah that Jibril (Gabriel, peace be upon him) made for the Prophet (peace be upon him).

**(Part No. 1; Page No. 330)**

This is good. Moreover, if one supplicates, saying: "O Allah, heal and restore his health. O Allah, grant him a quick recovery" and other suitable supplications, there is nothing wrong with that. However, the above-mentioned are the supplications authentically reported from the Prophet (peace be upon him). If Ruqyah is performed using other supplications asking Allah to heal the patient, there is nothing wrong with this.

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## 123- Explanation of the remedy for the evil eye

Q: Respected Shaykh, in brief my problem is: My wife began visiting one of her neighbors as a kind of cordiality and keeping the social ties of neighborhood. After two visits, her neighbor suddenly asked my wife to perform Wudu' (ablution) so she could use the water of my wife's Wudu' water to wash her leg with, which became swollen, as she thinks she has been afflicted by an evil eye. My wife performed Wudu' at once as she did not understand what was going on. My wife came home weeping as it was the first time she had been subjected to this. I went to my neighbor and inquired about the matter, he said that his wife had been attacked by an evil eye and she took Wudu' water from everyone who visited her and mentioned to me the incident of Sahl ibn Hunayf who suffered a seizure after `Amir ibn Rabi`ah looked at him enviously during the time of Prophet Muhammad (peace be upon him). Is it true that the remedy for the evil eye is to take the Wudu' water of the envier despite the fact that the envier is not known?

(Part No. 1; Page No. 331)

Is the manner in which this neighbor dealt with my wife appropriate, especially without my consent? May Allah reward you.

**A:** The evil eye is real as Prophet Muhammad (peace be upon him) told. A man or woman can cast an envious eye. A woman may see something that belongs to her neighbor or other females that she likes and envy occurs. Similarly, a man may cast an envious look at his brother or neighbor or others. There is nothing wrong if a man or a woman is asked to perform Wudu' for some person to wash with - all praise be to Allah. Moreover, one may unintentionally envy another, so one should not be upset. The evil eye is real, and may be cast on some person without intending to. One may look admiringly at another and envy occurs. They may like a person's manner of walking, face etc. and so cast an envious eye which may result in harm to the person's leg, head, or in a seizure, etc. Therefore, there is no blame if a woman or a man asks another to perform Wudu' or to wash their face or hands in order to use the water hoping that Allah will grant healing by it. However, one should make the request in a polite manner. A woman may say to her sister: "I fear that something bad has happened to me. I fear that it could be something you did unintentionally. Please perform Wudu' for my sake. Or wash your face and hands and give me the water, perhaps Allah makes it a means to my recovery." This occurred with Sah ibn Hunayf and `Amir ibn Rabi`ah during the time of the Prophet (peace be upon him). `Amir was asked by the Prophet (peace be upon him) to perform Wudu' for Sahl and then the water was poured over him, thus, Allah healed him. The evil eye is real and there is no blame if one asks his or her sister to

(Part No. 1; Page No. 332)

wash their hands, face or perform Wudu' to pour the water over the area one thinks was affected by an evil eye. The person who is asked to do so should not be upset, as an evil look can be cast unintentionally. May Allah grant us all guidance and success.

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## 124- Ruling on saying: "Al-Fatihah" with the intention of seeking healing

**Q. What is the ruling on just saying after finishing Salah (Prayer): "Al-Fatihah" with the intention of seeking healing for a sick person?**

**A:** This is a Bid`ah (innovation in religion) that has no origin in Islam. What is Mashru` (Islamically permissible) is to recite Qur'an or say supplications over the sick. If one recites over the sick Al-Fatihah or any other Surah, this is permitted. However, saying: "Al-Fatihah" in this manner is a Bid`ah.

**(Part No. 1; Page No. 333)**

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## 125- Helpful means for removing distress

**Q: What are the means that help to eliminate worries and distress that may afflict a Muslim? Is it permissible for a Muslim to perform Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing) for oneself as a cure for this? May Allah Reward you well.**

**A:** The greatest means by which Allah eliminates a person's worries and troubles is making a lot of Dhikr (Remembrance of Allah), invoking Allah's Blessings and Peace upon the Prophet (peace be upon him) and reciting a lot of Qur'an. These are the means that bring comfort and relief to the heart and eliminate worries and distress. Therefore, keep making a lot of Dhikr, reciting the Qur'an, and sending blessings and peace upon the Prophet (peace be upon him), along with Istighfar (seeking forgiveness from Allah), and Tawbah (repentance to Allah) from all sins and staying on guard against. Beware of all sins and repent to Allah of any that were committed in the past, and make a lot of Istighfar. After that, be hopeful and confident that Allah will relieve your heart and remove all your worries and distress, for obeying Allah and His Messenger (peace be upon him) is one of the greatest causes for relief of the heart and removal of all that which can cause harm or grieve. There is nothing wrong with performing Ruqyah for yourself. Recite Surah Al-Fatihah (Opening Chapter of the Qur'an), or Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255), or Surah Al-Ikhlas and Al-Mu`awwidhatayn (Surahs Al-Falaq and Al-Nas), or recite them all, this is a good Ruqyah. The Prophet (peace be upon him) used to cup his hands together and perform Ruqyah for himself by reciting Surah Al-Ikhlas and Al-Mu`awwidhatayn three times, then he would wipe with his hands the front part of his body, his head, his face and his chest.

**(Part No. 1; Page No. 334)**

If you perform Ruqyah for yourself by reciting as much as Allah helps you to recite from the Qur'an, this is among the beneficial means. You can perform Ruqyah by reciting Al-Fatihah, Ayat-ul-Kursy, Surah Al-Ikhlas and Al-Mu`awwidhatayn. This is all good. The Prophet (peace be upon him) used to perform Ruqyah for himself as previously mentioned by reciting Surah Al-Ikhlas and Al-Mu`awwidhatayn three times in his palms before sleeping then he (peace be upon him) would each time wipe with his hands the front part of his body, his head, his face and his chest.

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## 126- Remedy for a tight chest

**Q: Can Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing) be performed for a person who complains of a closed or constricted chest?**

**A:** A person in this condition is required to make a lot of Dhikr (Remembrance of Allah) and frequently recite the Qur'an, and if someone performs Ruqyah for him, this is permissible. However, it is better for him to read for himself and increase Dhikr, because this opens and relieves the heart: ﴿verily, in the remembrance of Allâh do hearts find rest.﴾ Also, he should say a lot: "La ilaha illa Allah wahdahu la sharika lah, lahul-mulku wa lahul-hamdu, yuhyi wa yumit wa huwa `ala kulli shay'in qadir (There is no god but Allah, Alone, with no partner or associate; to Him belongs Sovereignty and Praise; He gives life and causes death and He has power over all things)", "Subhan Allah (Glory be to Allah)", "Alhamdu lillah (All praise is due to Allah)", "La ilaha illa Allah (there is no god but Allah)", "Allahu Akbar (Allah is the Greatest)", "La hawla wala quwwata illa billah (there is neither might nor power except with Allah!)" and "Subhana Allahi wa bi-hamdihi, subhana Allahi Al-`Azhim (Glory be to Allah and all praise is His; glory be to Allah, the Most Great)".

**(Part No. 1; Page No. 335)**

Moreover, if he has memorized the Qur'an he should recite it a lot; or recite the Mufassal (the last 65-70 chapters of the Qur'an), if he has memorized only a little portion; or he can repeat the Surahs that he has memorized. These are all reasons that help expand and relieve the heart along with making Du`a' (supplication) to Allah by saying: "O Allah, open and relieve my heart. O Allah, make easy for me my affairs. O Allah, remove from me all suffering, O Allah, cure me from all evil."

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## 127- Ruling on writing Ayahs on a piece of paper then dipping it and drinking the water

**Q: Is writing some Ayahs (Qur'anic verses) on a tablet which is then washed with some water and drunk permissible, or is it a form of Bid`ah (innovation in religion)? These are very common practices in our country.**

**A:** There is nothing wrong with doing so; to write with saffron on a tablet or a piece of paper some Ayahs or lawful invocations, then soaking it and drinking the water is permissible. This was performed and permitted by scholars, so there is no problem in doing so. However, the better course of action is for one to recite (Qur'an or supplications) over himself, or have someone recite over him and blow on him, or to recite over water and drink it, this is better than writing and Allah knows best.

(Part No. 1; Page No. 336)

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## 128- Ruling on a man reciting over a woman in the presence of others

**Q: Is it permissible to recite (Qur'an and supplications) and blow breath on a woman who is possessed or stung by a snake or scorpion, in the presence of other women but no Mahram (spouse or male unmarriageable relative).**

**A:** Yes, it is permissible as long as this does not involve any Khulwah (being alone with a member of the opposite sex), and there is a third person present whether it be her father, brother or another woman. The point is that they must not be left alone; a third person or more must be present with them, in which case there is nothing wrong with this. It is permissible even if the third person is a female and not a Mahram; presence of Mahram is only stipulated in traveling.

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## 129- Ruling on writing Ayahs and drinking the water poured over them as a cure

**Q: Is it permissible to write some Ayahs (Qur'anic verses) then to pour some water over them and drink it as a cure?**

**A:** We do not know of any prohibition on this; however, it is better that the sick recites and blows on himself, or his brother recites over his hand or leg or any other aching area, as the Prophet (peace be upon him) used to do. It is also permissible to recite over some water and then one drinks it or sprays it or to write with saffron Ayahs or Du`a's (supplications) in a bowl or on a piece of paper, soaks it then drinks the water, then there is no harm in doing so. Some of the Salaf (righteous predecessors) performed this and Ibn Al-Qayyim and others mentioned this about the Salaf so there is no prohibition in doing so. However, it is better and more beneficial

(Part No. 1; Page No. 337)

to perform it in the way which the Prophet (peace be upon him) used to. He (peace be upon him) used to recite and blow breath over the sick. He (peace be upon him) used to recite and blow on himself if he felt pain (peace be upon him); and if he (peace be upon him) wanted to sleep, he would recite and blow into his palms and then wipe them over the front part of his body. During his last illness, `Aishah (may Allah be pleased with her) performed this for him. She would recite into her hands and then wipe them over the front part of his body (peace be upon him), doing as he used to do when he was healthy (peace be upon him). The Prophet (peace be upon him) also recited over water for Thabit ibn Qays ibn Shamas then he (peace be upon him) poured it over him.

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## 130- Ruling on writing Ayahs with saffron and drinking the used water

**Q: One of the audience from Riyadh asks: Respected Shaykh, a man came to our home to treat a female relative of mine by reciting some Ayahs (Qur'anic verses) over her. I entered to listen to his recitation while wearing the full prescribed Islamic Hijab (veil); my brother asked the shaykh to recite over me, even though I did not want to. The man placed his hand on different parts of my body, such as my head, hands and upper part of the leg but over my Hijab and gave me some pieces of paper on which some Ayahs were written and asked that they be used with incense.**

(Part No. 1; Page No. 338)

**Is this act permissible and Islamic? Am I sinful for having allowed him to do this? May Allah reward you.**

**A:** It is permissible to recite over a woman or a man and to blow breath or to recite the Qur'an over water then to ask her to drink it or wash with it. If he writes some Ayahs with saffron or something similar, and then washes it and she drinks it, there is nothing wrong with this either. However, he should not place his hand on any part of her body as all her body is unlawful to touch. Rather, he should recite over the painful or aching area without touching it, whether it is the head, hand, leg, etc. If it is possible that a female performs the Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing) for her, this would be better and more proper; a male performs it for a male and a female for a female. But if necessity calls, a man may recite over a woman but without touching her. Regarding writing Ayahs with saffron on a piece of paper or on a plate or the like then washing it and drinking the used water, all this is permissible.

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## 131- Ruling on using amulets

**Q: What is the ruling on amulets and Ruqyahs (recitations for healing or protection)?**

**A:** Amulets are forbidden; they are any object hung or worn by people whether they consist of Qur'an or not. The correct opinion is that they are prohibited if they contain anything other than Qur'an without any disagreement among scholars.

**(Part No. 1; Page No. 339)**

They are all forbidden, such as talismans, disapproved words, bones or others. If, however, the writings are words from the Qur'an, the scholars differed as to whether or not it is permitted. The correct opinion is that it is forbidden for two reasons: The first is the general prohibition outlined in the Hadiths, such as the saying of the Prophet (peace be upon him): (Anyone who ties an amulet, may Allah not fulfill his aim; and anyone who ties a seashell, may Allah not give him peace.) (Anyone who ties an amulet has committed Shirk (associating others with Allah in His Divinity or worship).) This generally applies to all. The second reason is that it would lead to hanging other kinds of amulets, in addition to the difficulty in differentiating between what is permissible and not permissible. Therefore, it is obligatory to close this door and forbid all amulets.

**Q: What is the Islamic ruling on amulets and Ruqyahs?**

**A:** Amulets and Huruz (sing. Hirz: a preservative, a protection) are prohibited. The Prophet (peace be upon him) forbade hanging or wearing them, saying: (Anyone who ties an amulet, may Allah not fulfill his aim.) (Anyone who ties an amulet has committed Shirk.

**(Part No. 1; Page No. 340)**

) Accordingly, it is forbidden to hang amulets whether they are made of iron or other material, or it is a written Ruqyah. However, Ruqyah performed by reciting Qur'an and saying supplications over the sick seeking healing, this is acceptable. This constitutes the Islamic Ruqyah. As for writings which are written on a bone or iron and worn around the wrist or neck, this is all prohibited. The Prophet (peace be upon him) said: (Anyone who ties an amulet, may Allah not fulfill his aim; and anyone who ties a seashell, may Allah not give him peace.)

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## 132- Ruling on hanging amulets and swearing by other than Allah

**Q: In Iraq when a person gets sick, they go to certain people who give them some written pieces of paper which they wear around their necks. Is this permitted? Also, with regards to taking oaths, some people swear by other than Allah; they swear by the Awliya' (pious people). What is the ruling on this?**

**A:** Hanging amulets on children to protect them from the evil eye or Jinn (creatures created from fire) is not permitted. Likewise, hanging amulets on someone who is sick, even if he is old, is not permitted at all. This involves a form of reliance on other than Allah (Exalted be He), which is not permissible; whether it is connected with the so-called descendents of Al-Hasan and Al-Husayn, scholars or any other people whatsoever. This is absolutely forbidden. It is authentically reported that the Prophet (peace be upon him) said:

**(Part No. 1; Page No. 341)**

(Anyone who ties an amulet, may Allah not fulfill his aim; and anyone who ties a seashell, may Allah not give him peace.) According to another narration: (Anyone who ties an amulet has committed Shirk (associating others with Allah in His Divinity or worship).)

Amulets refer to any object that is hung on children or on old people to protect them from the evil eye and Jinn. They are made from beads or the bones or tail of a wolf, or made from paper which contain writings, even if the writings are Ayahs (Qur'anic verses), and even if it is Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255) or others. It is not permissible at all to hang them even if they contain Qur'an; because the prohibition stated by the Hadiths is general. The Messenger of Allah (peace be upon him) generalized; he did not make any exceptions, which indicates that all amulets are forbidden. Any item that is hung on children to protect from the evil eye, or Jinn, or on sick old people is not permissible. Rather, a person should ask Allah (Exalted be He) to be granted well-being. Also, there is nothing wrong with allowing a believer who is sufficiently competent to perform Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing) for oneself; to recite Qur'an, say lawful supplications with a slight blow of his good breath over the person who needs this. All this is permitted. However, tying some object to one's arm or around the neck is not permitted. This is an act of minor Shirk (associating other partners with Allah that is not tantamount to taking the Muslim out of Islam), which could be major Shirk (associating others with Allah in His Divinity or worship that takes the Muslim out of Islam) if the person believes that the amulet has the power to drive away evil and protect against harm; in which case it is major Shirk. If one believes that it is only a means which drives away evil, then it is minor Shirk. Regardless, it is obligatory to cut and remove this object.

Likewise, swearing by other than Allah (Exalted be He) is not permitted. It is also an act of minor Shirk and could even be major Shirk if the person who takes the oath believes that the thing or person sworn by is similar to Allah (Exalted be He), or has the ability to cause something to happen beyond the Will of Allah, or has the ability to control the universe.

**(Part No. 1; Page No. 342)**

This is major Shirk - we seek refuge with Allah from it. In short, swearing by other than Allah (Exalted be He) is not permitted. The Messenger (peace be upon him) said: (Anyone who has to swear should swear by Allah or else keep silent.) And, he (peace be upon him) said: (Do not swear by your fathers, or by your mothers, or by rivals (i.e. idols or false gods).) And, he (peace be upon him) said: (Anyone who swears by other than Allah has committed Kufr (disbelief).) According to another wording: (... has committed Shirk (associating others with Allah in His Divinity or worship).) He (peace be upon him) also said: (Anyone who swears by honesty is not one of us.) One day, while travelling he (peace be upon him) said to some of his Sahabah (Companions) who were swearing by their fathers: (Verily! Allah forbids you to swear by your fathers. If one has to take an oath, he should swear only by Allah or else keep silent.) Ibn `Abdul-Bar - the well-known Moroccan Imam who died in the year 463 A.H - said: "Scholars have agreed that one is not permitted to swear by other than Allah."

**(Part No. 1; Page No. 343)**

This instructs us that swearing by honesty, by the Prophet (peace be upon him), by the Ka`bah, by the life of so and so, or by the dignity of so and so, is not permitted. Swearing should be by Allah (Exalted be He) Alone, saying: "Billah", or "Tallah", or "Wallah", these are the permitted formulas, but swearing by other than Allah, no matter what or who is sworn by, is not permitted.

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## 133- Ruling on objects worn for protection

**Q: Is it permissible to tie a Hijab (protective amulet) to one's body? Is this Halal (lawful) or Haram (prohibited)? It only contains Ayahs (Qur'anic verses) with some drawn boxes. If it is Haram should I bury it or burn it?**

**A:** It is not permissible to hang a Hijab, whether or not it contains Ayahs. The Prophet (peace be upon him) said: (Anyone who ties an amulet, may Allah not fulfill his aim; and anyone who ties a seashell, may Allah not give him peace.) He (peace be upon him) also said: (Ruqyahs (recitations for healing or protection), amulets and love-charms are Shirk.)

Amulets are any object worn by people for protection; included in the prohibition is Ruqyah Shirkiyyah (recitation for healing or protection tantamount to associating others with Allah in His Divinity or worship), which contains words that are meaningless, of unknown language,

**(Part No. 1; Page No. 344)**

sinful or involve unlawful beseeching. As for Shar`y (Islamic legal) Ruqyah (i.e. reciting Qur'an and saying supplications over the sick seeking healing), which does not involve any Munkar (that which is unacceptable or disapproved of by Shari`ah and Muslims of sound intellect), there is nothing wrong with performing it for one's brother by reciting some Ayahs or lawful supplications. Any amulet is absolutely forbidden to be hung or worn whether around one's neck or on the upper arm or anywhere else. It is obligatory to dispose of them either by burning them or burying them in clean land if they consist of Ayahs.

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## 134- The legislative wisdom behind prohibiting amulets

**Q: A brother from Sudan is asking: What is the ruling on amulets? Please provide evidence to clarify the matter. May Allah reward you with the best.**

**A:** Hanging amulets is a prohibited act that is tantamount to Shirk (associating others with Allah in His Divinity or worship). Amulets are any writing of meaningless words, names of devils, Jinn (creatures created from fire), invocations or Ayahs (Qur'anic verses) on a parchment, or a piece of paper, leather or other material, which is hung on the sick or children with the belief that it wards off Jinn, or protects from the evil eye. This is typical of Jahiliyyah (pre-Islamic time of ignorance) where people used to hang amulets on their children and tie strings to camels, thinking that the amulet would protect them.

**(Part No. 1; Page No. 345)**

This is due to their ignorance of Allah and lack of knowledge. Therefore, the Prophet (peace be upon him) ordered all amulets to be cut. He (peace be upon him) also said: (Anyone who ties an amulet, may Allah not fulfill his aim; and anyone who ties a seashell, may Allah not give him peace.) (Anyone who ties an amulet has committed Shirk (associating others with Allah in His Divinity or worship).) He (peace be upon him) prohibited the tying of any strings around animals and sent among the armies those who should remove this, and cut any strings that were tied around the necks of camels and horses. From this we learn that tying strings and hanging amulets was a practice of Jahiliyah, which the Prophet (peace be upon him) prohibited and declared false and void. The hanging of amulets or tying of strings, according to the scholars, is an act of minor Shirk (associating other partners with Allah that is not tantamount to taking the Muslim out of Islam) if the doer believes that the amulet is a means of protection. If, however, the person believes that the amulet will by itself protect the person and will ward off evil, this is major Shirk (associating others with Allah in His Divinity or worship that takes the Muslim out of Islam) - we seek refuge with Allah. There is a controversial issue among scholars regarding whether or not it is permissible to hang amulets which only consist of Qur'an or lawful invocations that are absolutely free of any talismans, words of Shirk or Islamically disapproved matters. Some of the Salaf (righteous predecessors) permitted this, and regarded them as a kind of Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing). Accordingly, they permitted the hanging of amulets that are made of Qur'an or lawful invocations. Other scholars, however, said that it is not permissible, for permitting this would open the door to Shirk. They said that the Prophet (peace be upon him) absolutely forbade the use of all amulets and did not exclude any kind. Rather, he (peace be upon him) said: (Anyone who ties an amulet, may Allah not fulfill his aim.) And: (Anyone who ties an amulet has committed Shirk.) This is a general statement. He (peace be upon him) also said: (Ruqyahs (recitations for healing or protection), amulets and love-charms are Shirk.) Based on this, if we were to permit the amulets made up of Ayahs, we would have opposed these general prohibitive Hadiths.

**(Part No. 1; Page No. 346)**

In fact, generalization is in itself a justification that should be followed. Also, if we were to permit the use of these amulets composed of Qur'an, we would have opened the door to Shirk. The issue will be confusing and people will fail to differentiate between the lawful and unlawful, and thus, may wear kinds of amulets that will lead to Shirk. The objective of Shari`ah (Islamic law) is to close any doors leading to Shirk, based on a lot of evidence. Anything which may lead to Shirk or to committing something forbidden must be prohibited. There is no doubt that hanging amulets that consist of Qur'an or permissible invocations will oppose the general Hadiths and prohibitions stated in this regard, and will open a door to Shirk and create confusion. For this reason the correct opinion is to prohibit all amulets whether they are from the Qur'an or not, in obedience to the general meaning of Hadiths and to block the means leading to Shirk. Allah is the One sought for help.

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## 135- Ruling on hanging amulets made of the Qur'an

**Q: Is it permissible to wear a Hijab (protective amulet) made up of a piece of paper taken from a normal writing pad, which has been written on by a special person? This person writes Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255), Al-Fatihah and Al-Mu`awwidhatayn (Surahs Al-Falaq and Al-Nas)? Please advise. May Allah reward you well.**

**A:** Hanging amulets is not permissible, whether in the form of a piece of paper, cloth or anything else. The Prophet (peace be upon him) did not do this, nor did he advise people to do that.

**(Part No. 1; Page No. 347)**

Rather, he (peace be upon him) guided people to recite; to recite the Qur'an and seek to be cured by the Qur'an, by a person reciting and blowing breath on himself. If the Prophet (peace be upon him) was in pain, he would blow into his palms and read Surah Al-Ikhlas and Al-Mu`awwidhatayn three times each, then he would wipe his hands over the front part of his body: his head, face and chest. Writing on a piece of paper to be worn is not permissible. Rather, this is a means to Shirk, and a form of reliance on other than Allah (Exalted be He). For this reason the Prophet (peace be upon him) said: (Anyone who ties an amulet, may Allah not fulfill his aim; and anyone who ties a seashell, may Allah not give him peace.) And: (Anyone who ties an amulet has committed Shirk (associating others with Allah in His Divinity or worship).)

This is referred to as Tama'im, Huruz, and Hujub. They are all forms of amulets. None of these are Mubah (permissible), and none are allowed. It is not permitted to hang the Qur'an, or other than the Qur'an. Moreover, hanging things other than the Qur'an is even more denied, such as talismans, bones, iron and other similar things. The Prophet (peace be upon him) once saw on a person wearing a brass ring, and he said: ('What is this?' The man replied, 'This is to protect from Al-Wahinah (pain in the shoulder and the arm).' He (peace be upon him) said, 'Truly, it will only increase you in weakness. Take it off; if you were to die with it on you, you would never succeed.') .

This indicates that a believer should refrain from such things. One should not hang amulets, a piece of paper, cloth or other things that people believe will protect them from the Jinn (creatures created from fire), the evil eye or the like. They are referred to as Huruz, and Tama'im.

**(Part No. 1; Page No. 348)**

They are also referred to as Hujub and none of these are permitted. The correct opinion is that they are not permitted, even if they are made up of Qur'an. The correct procedure is to prohibit them in order to block the means leading to Shirk and to comply with the general meaning of the Hadiths that prohibit amulets and hangings. It is minor Shirk (associating other partners with Allah that is not tantamount to taking the Muslim out of Islam) to use them, and if a person believes that this amulet will solely protect its owner from evil, then it is major Shirk (associating others with Allah in His Divinity or worship that takes the Muslim out of Islam). We seek refuge with Allah from this.

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## 136- Ruling on hanging amulets consisting of words of Qur'an

**Q: I see some people writing Ayahs (Qur'anic verses) and tying them around their necks. They say that this is to protect them from such and such. Is this permissible? Did the Sahabah (Companions of the Prophet) do similar acts?**

**A:** This is not Mashru` (Islamically permissible). This is, in fact, called an amulet, and sometimes is referred to as "Hirz" and "Jawami`". This is not permitted. The Prophet (peace be upon him) said: (Anyone who ties an amulet, may Allah not fulfill his aim; and anyone who ties a seashell, may Allah not give him peace.) The hanging of amulets is prohibited, which is writing Ayahs or invocations or Hadiths and then tying them around one's neck or arm. This is prohibited and it is obligatory to be warned of such acts. As for those who constantly recite lawful Adhkar (invocations and remembrances said at certain times on a regular basis), by reciting some Ayahs

**(Part No. 1; Page No. 349)**

on oneself before sleeping, or reciting regular invocations, this is recommended by Shari`ah (Islamic law). One should read Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255), Surah Al- Ikhlas and Al-Mu`awwidhatayn (Surahs Al-Falaq and Al-Nas) three times before sleeping. These are means for protection and safeguard. The Prophet (peace be upon him) used to do this, and he (peace be upon him) said: (Anyone who recites Ayat-ul-Kursy will remain in the Protection of Allah, and no devil will approach them until they awaken.)

You are advised to apply this; recite Ayat-ul-Kursy: (Allâh! Lâ ilâha illa Huwa (none has the right to be worshipped but He), Al-Hayyul-Qayyum (the Ever Living, the One Who sustains and protects all that exists). Neither slumber nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on the earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never compass anything of His Knowledge except that which He wills. His Kursî extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great. [This Verse 2:255 is called Ayat-ul-Kursî ]) You should also say: 'I seek refuge in the Perfect Words of Allah from the evil of that which He has created', three times, and say: 'In the Name of Allah, Who with His Name, nothing can cause harm in the earth, or in the heavens, and He is the All-Hearing, All-Knowing', three times, in the morning and evening, and read Surah Al-Ikhlas, Surah Al-Falaq, and Surah Al-Nas three times each after Maghrib (Sunset) Prayer, before sleeping and after Fajr (Dawn) Prayer. These are all means for protection, which dispense with any need for using amulets, written and hung.

**(Part No. 1; Page No. 350)**

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## 137- Ruling on fabric pendants containing Qur'an

**Q: What is your opinion on fabric pendants; any writing of Ayahs (Qur'anic verses) that is then placed on a piece of material and tied to the neck of a person or put under a pillow?**

**A:** Hanging amulets, which is also known as "Huruz" and "Jawami`", is not permissible. The Prophet (peace be upon him) said: (Anyone who ties an amulet, may Allah not fulfill his aim; and anyone who ties a seashell, may Allah not give him peace.) He (peace be upon him) also said: (Anyone who ties an amulet has committed Shirk (associating others with Allah in His Divinity or worship).) And: (Ruqyahs (recitations for healing or protection), amulets and love-charms are Shirk.) These and other Hadiths holding the same meaning are evidence for the prohibition of amulets. Accordingly, it is prohibited to hang them on a sick person or on children or place them under a pillow. This is all prohibited, because it is a typical act of Jahiliyyah (pre-Islamic time of ignorance). It also makes the heart dependant on this object and thus drives the person away from Allah (Exalted be He). It causes the person to get attached to it believing that it will protect from all evil, when in fact all things are in the Hands of Allah Alone, not an amulet. Allah is the Giver of Good, the Causer of Harm and He is the Protector of His creatures. He is the Causer of all causes, so it is not permissible for a Muslim to use something they believe will work as a cause except those that Allah has made lawful, for example, reciting (Qur'an or supplications) over the sick, and using permissible medicine. These are means that are permitted by Shari`ah (Islamic law).

**(Part No. 1; Page No. 351)**

As for amulets, the Shari`ah does not permit them nor does it permit hanging them on children; rather; it prohibited it for the reasons stated above. The scholars differed in their opinions as to whether or not it is permissible to hang amulets that contain only Qur'an or lawful Du`a' (supplication). The correct opinion is that it is not permissible for two reasons: The first is that the textual evidence that we have, absolutely prohibits all amulets, without excluding any, except for Ruqyah (recitation for healing or protection) that does not involve any Shirk (associating others with Allah in His Divinity or worship). The Prophet (peace be upon him) said: (There is nothing wrong with Ruqyah (recitation for healing or protection) as long as it does not involve any Shirk.) He (peace be upon him) also said: (Ruqyahs, amulets and love-charms are Shirk.) This is general, however, there are other Hadiths which exclude the Ruqyahs which do not contain anything wrong, that is, reciting Qur'an and saying good supplications over the sick seeking healing. This is permissible, because he (peace be upon him) said: (There is nothing wrong with Ruqyah as long as it does not involve any Shirk.) The Prophet (peace be upon him) performed Ruqyah for himself and it was also performed for him, therefore it is permissible. As for amulets, there are no exceptions stated in the Hadith regarding them, and accordingly, all amulets are prohibited. The same applies to love-charms as they are a kind of witchcraft that some women use, referred to as Al-`Atf and Al-Sarf (spells aimed at creating love or hatred), to alienate a man from his wife and cause him to love another or to make him love his wife to the exclusion of others. It is a form of witchcraft and it is Munkar (that which is unacceptable or disapproved of by Shari`ah and Muslims of sound intellect) and not permissible. It is

in fact one of the prohibited matters that is tantamount to Shirk, whether it is for causing love or aversion. This is all sorcery and is all prohibited. As for the amulets that are made of bones, sea-shells or hair

**(Part No. 1; Page No. 352)**

of a wolf or any other animal, they are all prohibited with no exception. There is no disagreement that they are prohibited and impermissible. The exception and disagreement is over the amulets made of words of the Qur'an and lawful Du`a'. This is a controversial matter among scholars, and the correct opinion is that they are also prohibited, due to the fact that the Hadiths stated in this regard generally prohibit any amulets with no exceptions made by the Messenger (peace be upon him).

The second reason of prohibition is closing all doors which may lead to Shirk. If it were permissible to wear amulets made of Qur'an or lawful invocations, confusion would ensue, as a person would hang this and that and would not be able to differentiate between what is permissible and what is prohibited. The aim of Shari`ah is to block any means leading to Shirk. Therefore, it is obligatory that we prohibit all amulets for these two reasons: the general applicability of evidence and closing all doors that lead to Shirk.

Some scholars have mentioned a third reason, which is: A person wearing this may enter the bathroom with it, paying no attention that it contains Ayahs, and thus subjects them to desecration. This is a reason, however the first two reasons are more decisive and a more obvious justification for prohibition, which are: generality of the evidence that makes no exceptions for any amulets and closing off any doors that lead to Shirk. There is no doubt that permitting the hanging of amulets that contain Qur'an or lawful Du`a's will eventually lead to hanging all kinds of amulets, whether lawful or unlawful. La hawla wala quwwata illa billah (there is neither might nor power except with Allah).

**(Part No. 1; Page No. 353)**

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## 138- Ruling on Salah offered while wearing an amulet

**Q: I was sick and so one of the brothers made a Hijab (a preservative, a protection, an amulet) for me, and I wore it. Are the Salahs (Prayers) that I performed while wearing it valid? Is it Haram (prohibited) to use a Hijab?**

**A:** Your Salahs are valid but the Hijab must be cut and removed. The Prophet (peace be upon him) forbade the use of any amulets, and this is a form of amulet. He (peace be upon him) said: (Anyone who ties an amulet, may Allah not fulfill his aim; and anyone who ties a seashell, may Allah not give him peace.) Amulets are referred to as "Hijab" or "Jawami`" and by other names as well. What is meant is that you should not tie any string or piece of cloth or anything which is read on and hung. These are all referred to as "Hijab" and also an amulet. Basically all amulets are not permissible to hang or wear. Therefore, it is obligatory that you cut this, as for your Salahs, they are valid.

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## 139- Clarification of the ruling on Ayahs written and worn around a patient's neck

**Q: The Imam (the one who leads the congregational Salah) of the Masjid (mosque) is wholly dedicated to leading Salahs (Prayers); he also writes Qur'an and gives it to the sick to wear and calls this a "Hijab (protective amulet)." This position of being the Imam was inherited from his grandfathers, while the act of writing the Qur'an and giving it to the sick is their source of income.**

**(Part No. 1; Page No. 354)**

**What is your opinion on this matter? Please advise us. How should I deal with a person like this if he is a relative of mine?**

**A:** Writing Ayahs of the Qur'an and tying them as an amulet around the neck of a sick person or a child is not permissible, according to the more correct of the two opinions maintained by scholars. Some scholars have permitted it; however, there is no evidence for this. The correct opinion is that it is not permitted to hang the Qur'an or Du`a's (supplications) or Hadiths on children or the sick or elderly etc., because the Messenger (peace be upon him) forbade the use of amulets. Amulets are any item which is hung on children or the elderly or the sick; they are referred to as "Hiruz (sing. Hirz)" and "Hujub (sing. Hijab)". The correct opinion is that they are not permissible, because the Prophet (peace be upon him) said: ﴿Anyone who ties an amulet, may Allah not fulfill his aim.﴾ And: ﴿Anyone who ties an amulet has committed Shirk (associating others with Allah in His Divinity or worship).﴾ He (peace be upon him) also said: ﴿Ruqyahs (recitations for healing or protection), amulets and love-charms are Shirk.﴾ The Prophet (peace be upon him) did not exclude any form; he (peace be upon him) did not say: "Except those containing Qur'an"; rather, he generalized. Therefore, we are obliged to abide by this generalization. Hanging the Qur'an would lead to hanging other things, because people follow what is permitted and end up committing what is prohibited; how much more so when it is something already doubtful? Scholarly opinions allowing this will cause leniency. We are obliged to be cautious; follow the general meaning of the Hadiths and block any means that may lead to Shirk. Wearing amulets which contain Qur'an will lead to wearing all other amulets, for humans do not usually stop at a certain limit; therefore, we should abide by the general prohibition stated in the Hadiths which made no exception for the use of Ayahs of the Qur'an.

**(Part No. 1; Page No. 355)**

The Messenger of Allah (peace be upon him) is the most eloquent and sincerest of people, and if there was any exception, he would have said: "Except for such and such." As for Ruqyah performed using the Qur'an and good Islamic supplications, it is permissible; the Prophet (peace be upon him) used to perform Ruqyah. He (peace be upon him) said: ﴿There is nothing wrong with Ruqyah as long as it does not involve any Shirk (associating others with Allah in His Divinity or worship).﴾ He (peace be upon him) also said: ﴿Ruqyahs (recitations for healing or protection), amulets and love-charms are Shirk.﴾ Ruqyah here is referring to any words recited that are unknown or involve Shirk, by

beseeching or supplicating to other than Allah. Accordingly, the recitations prohibited by this Hadith are those which violate Shari`ah (Islamic law). Shar`y (Islamically lawful) Ruqyahs, i.e. reciting Qur'an and saying supplications over the sick seeking healing, are permissible as long as they are consistent with the Shari`ah. The Prophet (peace be upon him) said: (There is nothing wrong with Ruqyah as long as it does not involve any Shirk.)

As for amulets, they are all prohibited whether they are from the Qur'an or not. This is the most correct opinion maintained by scholars.

As for love-charms, they are a form of Sihr (witchcraft), referred to as Al-`Atf and Al-Sarf (spells aimed at creating love or hatred). All types of Sihr are forbidden; it is not lawful for anyone to use Sihr; rather, one should be on guard against it. Sihr can only be acquired by committing Shirk, as it involves worshipping the Jinn (creatures created from fire), seeking their help, serving them, and obeying them by disobeying Allah. This is why Allah (Exalted be He) says about the two angels: (but neither of these two (angels) taught anyone (such things) till they had said, "We are only for trial, so disbelieve not (by learning this magic from us).") This shows that the two angels are informing us that learning Sihr is Kufr (disbelief). Moreover, Allah (Glorified be He) says: (They followed what the Shayâtîn (devils) gave out (falsely of the magic) in the lifetime of Sulaimân (Solomon). Sulaimân did not disbelieve, but the Shayâtîn (devils) disbelieved, teaching men magic)

**(Part No. 1; Page No. 356)**

Teaching Sihr and learning it is a great Munkar (that which is unacceptable or disapproved of by Shari`ah and Muslims of sound intellect); it constitutes major Shirk (associating others with Allah in His Divinity or worship that takes the Muslim out of Islam), because a person cannot acquire it unless they worship the Jinn, and seek their help and draw closer to them by slaughtering and sacrificing for them and vowing to them. We ask Allah to keep us safe!

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## 140- Ruling on writing some Ayahs on the body of the sick

**Q: A righteous man writes some Ayahs (Qur'anic verses) on the body of a sick man to cure him from any disease he has; is it possible that the opposite happens if he uses the Ayahs (Qur'anic verses) for opposite purposes, may Allah forgive us, e.g., writing that two people love each other, can this happen? Please explain this and mention how a person can protect himself from this, and explain its reasons.**

A: Writing Ayahs to cure the sick is not Mashru` (Islamically permissible). They should neither be worn as an amulet nor written on the body for this is all prohibited. What is lawful is that a person recites Qur'an over the sick with a slight breath blown on his body and Du`a' (supplication) made for the person to get better. One may recite some Ayahs on parts of the body of the sick, his hand or head, and ask Allah to cure him. This is Islamic Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing), which is making Du`a' for the sick and reciting Qur'an over him seeking that Allah cures him; this is permitted. The Prophet (peace be upon him) performed Ruqyah for himself and others and had it performed for him. He (peace be upon him) said: (There is nothing wrong with Ruqyah as long as it does not involve any Shirk (associating others with Allah in His Divinity or worship).

**(Part No. 1; Page No. 357)**

) Islamic Ruqyah is basically reciting Qur'an over the sick and making Du`a' that Allah cures him. This is permitted and is Sunnah (acts, sayings or approvals of the Prophet). As for writing Ayahs and hanging them as an amulet around his neck or on his arm, this is not from Shari`ah (Islamic law). Also, writing Hadiths or other words including invocations, talismans, nails, disjointed letters or other such things, this is all prohibited. Even the Qur'an should not be worn as an amulet. The Prophet (peace be upon him) said: (Anyone who ties an amulet, may Allah not fulfill his aim; and anyone who ties a seashell, may Allah not give him peace.) It is obligatory that people be cautious against such practices; an amulet or a preservative which some people tie around the neck of the sick, or on their hands, or arms or anywhere else on their body, this is prohibited. As for Ruqyah, it is lawful. Making Du`a' for the sick and reciting Qur'an on them is good. Moreover, doing the Ruqyah over water for the patient to drink that water is something which was also reported to be done by the Prophet (peace be upon him), as stated in the Sunnan of Abu Dawud that the Prophet (peace be upon him) recited over water as a cure for Thabit ibn Qays; therefore, it is permitted. As for tying or wearing an amulet, it must not be done, whether it is Qur'an or anything else, neither around the neck nor anywhere else on the body. This is not a cure and is not permitted; rather, it is forbidden.

**(Part No. 1; Page No. 358)**

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## 141- Ruling on carrying the Mus-haf in the pocket to protect from the evil eye

**Q: I want to carry a small Mus-haf (copy of the Qur'an) in my pocket, to protect me from the evil eye and the dangers of Satan. Is this permissible, although a person cannot remain in a state of Wudu' (ablution) all the time? Is carrying it permissible if I do not have Wudu', but will be careful not to touch it with the hands?**

**A:** Carrying the Mus-haf with this intention is not permissible, because this means that you have used it as an amulet. You are using it as a protection against the evil eye, and this is Batil (null/void). Carrying it is not the means to protect you from the evil eye. However, carrying it to read is permissible; carrying it in your pocket so that you can read from it whenever you get a chance in the Masjid (mosque) or at home or wherever else, this is permissible. But you have to hold it with the exterior cover, if you are not Tahir (ritually pure). As for carrying it to guard you against the evil eye or other evils, this is wrong and invalid. The Prophet (peace be upon him) said: (Anyone who ties an amulet, may Allah not fulfill his aim.) This encompasses everything. You are not permitted to carry a Mus-haf with this intention and for this purpose; however, carrying it to read from it is permissible. Read from it when you are in a state of Taharah (ritual purity); if you are not in a state of Taharah, you can keep it in your pocket until you perform Wudu' and be able to read from it. In the meanwhile, you can hold it from the exterior cover or a holder if you have to.

(Part No. 1; Page No. 359)

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## 142- Ruling on placing a Mus-haf in the car to protect from the evil eye

**Q: What is the ruling on some young adults who place the Mus-haf (copy of the Qur'an) in their cars for the purpose of protecting them from the evil eye?**

**A:** This has no basis in Shari`ah (Islamic law). It is in fact a Bid`ah (innovation in religion) as are all other amulets and charms. When riding one's car one should say: "A`udhu bi kalimat illaah il-tammati min shari ma khalaqa (I seek refuge in the perfect Words of Allah from the evil of that which He has created)", and then should ask Allah to be granted well-being. Placing the Mus-haf or some inscribed Ayahs (Qur'anic verses) is using them as Hirz (a preservative, a protection, a charm), which has no origin in Islam; rather, such an act is a Bid`ah, and falls under hanging amulets which is forbidden.

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## 143- Ruling on placing the Mus-haf close to a child as protection

**Q: Is it permitted to place a Mus-haf near a child or hang it on their beds? May Allah reward you well.**

**A:** There is no origin for this in Islam. If this is meant as protection for the child, there is no origin for it. Placing it next to a child will actually cause him to play with it and be reckless with it because he is a child. Therefore, it is not permitted to place it near a child. If there is a chance that the child will play with it or be reckless with it then it must not be placed near him, if the reason behind placing it near him is to protect him from

(Part No. 1; Page No. 360)

devils or Jinn (creatures created from fire), as all of this has no basis in Shari`ah (Islamic law). Rather, the parents should seek refuge for their child in the Perfect Words of Allah from the evil of what He has Created. The Prophet (peace be upon him) used to seek refuge with Allah for Al-Hasan and Al-Husayn before they slept; he (peace be upon him) would say: (I seek refuge for you both in the perfect Words of Allah, from every devil and every poisonous vermin, and from every evil (envious) eye.) The father or mother must care to recite the following words for their child before sleeping: "I seek refuge for you in the Perfect Words of Allah from the evil of what He Has Created. I seek refuge for you in the Perfect Words of Allah from every devil and vermin, and from every evil eye." As for placing the Mus-haf at the head of the child or near his bed as protection for him, or writing on papers and hanging them, all this is not permitted. Allah is the One sought for help!

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## 144- Ruling on hanging "Al-Hisn Al- Hasin" booklet as an amulet

**Q: A questioner from Jordan is asking: A lot of people buy a small book called "Al-Hisn Al-Hasin (The Mighty Fortress)", which contains Ayahs (Qur'anic verses) and Du`a's (supplications) for refuge and protection. At the beginning of the book it says that whoever reads this fortifying book, if he is in debt, his debt will be paid; if he is imprisoned, he will be set free; if he is sick, he will be cured, for it is a cure for every disease. It also says that it is useful for a child if he is sick, his mother should hang it on his chest; and it helps virgins to get married;**

**(Part No. 1; Page No. 361)**

**she should place this book in a piece of green silk, and hang it on her head so that she can get married earlier. What is the ruling on this? May Allah bless you.**

**A:** All of this is incorrect; rather, it is Munkar (that which is unacceptable or disapproved of by Shari`ah and Muslims of sound intellect). The Messenger (peace be upon him) has prohibited the use of amulets and warned against them. It should not be worn by a woman or a man or a child, whether it is "Al-Hisn Al-Hasin" or anything else; not even an Ayah or Hadith or Du`a' should be hung. The correct view is that wearing or hanging any item of that sort is prohibited. A Muslim should only use what Islam has prescribed as lawful means for refuge and protection, such as saying: "A`udhu bi kalimat illaah il-tammati min shari ma khalaqa (I seek refuge in the perfect Words of Allah from the evil of that which He has created)" every morning and evening three times, and when they enter their house they should say:" I seek refuge in the Perfect Words of Allah from the evil of what He Has Created." The Prophet (peace be upon him) said: (Anyone who stops at a place and says, 'I seek refuge in the Perfect Words of Allah from the evil of what He Has Created,' nothing will harm them until they depart from that place.) (One of the Sahabah (Companions of the Prophet) complained to the Prophet (peace be upon him) saying, 'I suffered a lot from a scorpion which stung me last night.' He (peace be upon him) said, 'Had you said in the evening: I seek refuge in the Perfect Words of Allah from the evil of what He Has Created, it would not have harmed you.)

The Prophet (peace be upon him) also said: (Anyone who says three times in the evening, 'Bismillahi al-ladhi la yadurru ma`a is-mihi shay'un fil-ardi wa la fil-sama'i, wa Huwa Al-Sami'-ul-'Alim (In the Name of Allah with Whose Name there is protection against every kind of harm in the earth and in the heavens, and He is the All-Hearing, the All-Knowing)',

**(Part No. 1; Page No. 362)**

nothing will harm them until the morning, and anyone who says it three times in the morning, nothing will harm them until the evening.)

These Adhkar (invocations and Remembrances said at certain times on a regular basis) and Shar`y (Islamically lawful) supplications for refuge and protection are Mustahab (desirable); they are greatly beneficial. Also, Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255), which is recited before sleeping: (Allâh! Lâ ilâha illa Huwa (none has the right to be worshipped but He), Al-

Hayyul-Qayyum (the Ever Living, the One Who sustains and protects all that exists). Neither slumber nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on the earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never compass anything of His Knowledge except that which He wills. His Kursî extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great. [This Verse 2:255 is called Ayat-ul-Kursî ]

Anyone who recites it before sleeping will remain in the Protection of Allah, and no devil will come near them until they wake up. This is according to the Hadith of the Messenger of Allah (peace be upon him) regarding this grand Ayah, which is the greatest Ayah in the Qur'an - Ayat-ul-Kursy. Anyone who recites it before sleeping will remain protected by Allah, and no devil will approach until they wake up. Therefore, reciting it before sleeping is advisable. Also, reciting it after every Salah (Prayer) has also been encouraged in a Hadith. In addition, reciting Surah (Qur'anic chapter) Al-Ikhlas and the Mu`awwidhatayn (Surahs Al-Falaq and Al-Nas) after every Salah is Mustahab, and repeating them three times after the Maghrib (Sunset) and Fajr (Dawn) Prayers and before sleeping is also recommended, and we are advised to do this.

As for tying Ayahs, Hadiths, Du`a's, or "Al-Hisn Al-Hasin" as a preservative,

**(Part No. 1; Page No. 363)**

there is no basis for this in Islam; rather it is a Bid`ah (innovation in religion) and it is part of the condemned amulets. There is no evidence that anyone who reads this book nothing could harm them; rather, it is one of the superstitions spread by people who claim to have knowledge.

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## 145- Ruling on hanging supplications on the body

**Q: Is it permissible to hang some of the Du`a's (supplications) which are mentioned in the Qur'an and Sunnah (whatever is reported from the Prophet) on the chest of a man or woman as protection for them from the Jinn (creatures created from fire) and devils?**

**A:** This is not permissible whether it be from the Qur'an, Sunnah or anything else. This is called "Tama'im (amulets)", "Jami`at" and "Hujub" and it is not permitted to wear or hang them. The Prophet (peace be upon him) said about this matter: (Anyone who ties an amulet, may Allah not fulfill his aim; and anyone who ties a seashell, may Allah not give him peace.) He (peace be upon him) also said: (Ruqyahs (recitations for healing or protection), amulets and love-charms are Shirk (associating others with Allah in His Divinity or worship).) Ruqyah here is referring to any words recited that are unknown or involve Shirk or Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect), they are absolutely prohibited! All amulets are prohibited, that is, what is written on a paper or parchment and placed in a piece of cloth or a bag and tied to a child or a sick person, these are all forbidden.

**(Part No. 1; Page No. 364)**

This prohibition applies even if the amulets are made of Words of the Qur'an or lawful Du`a's, they are still forbidden, because the correct scholarly opinion is that all amulets are absolutely prohibited. However, there is greater prohibition regarding the amulets which are not made using Words of the Qur'an. The prohibition of the amulets made using the Qur'an is to close any of the doors which may lead to sin or Shirk, as a Muslim is obliged to stay away from these acts, so that they do not fall into what Allah (Exalted be He) has made Haram (prohibited). Allah has made lawful for His Servants the things which lead to happiness, well-being and protection. He did not make lawful that which will harm them; rather, He made lawful that which will bring well-being and happiness in this life and the Hereafter. Humans are not permitted to introduce a Bid`ah (innovation in religion); hanging these things constitutes a Bid`ah, even if they contain Qur'an or Hadiths. The Prophet (peace be upon him) forbade the use of amulets and warned those who wear or hang them that Allah will not fulfill their aim; anyone who ties an amulet or a seashell, Allah will not fulfill their aim of wearing them. It is obligatory on every believing man and woman to protect themselves by reciting the Islamic supplications not by hanging them; supplications for recovery and well-being should be made for the sick and the children. Du`a' for protection should also be made on their behalf before sleeping by saying: (I seek refuge for you in the Perfect Words of Allah from the evil of what He has created.) This is following the example of the Prophet (peace be upon him) because it is reported that: (The Prophet (peace be upon him) used to seek refuge with Allah for Al-Hasan and Al-Husayn, by saying, 'I seek refuge for you both in the Perfect Words of Allah, from every devil and every poisonous vermin, and from every evil (envious) eye.') Muslims must accustom themselves to reciting Adhkar (invocations and Remembrances said at certain times on a regular basis) and supplications for refuge and protection, and should seek refuge with Allah, as long as they are a sane adult, before sleeping, when entering and leaving their house etc.

(Part No. 1; Page No. 365)

The point is that there is no need to wear amulets. Some scholars have permitted wearing amulets which contain Qur'an or lawful invocations, and they said: It is a form of Ruqyah (recitation for healing or protection), and since Ruqyah is lawful if it is using the Qur'an and lawful supplications, an amulet made using the Qur'an and supplications is also lawful. The answer is that there is a difference between the two; we have evidence that the prophet (peace be upon him) performed Ruqyah and Ruqyah was performed for him. He (peace be upon him) said: «There is nothing wrong with Ruqyah as long as it does not involve any Shirk (associating others with Allah in His Divinity or worship).» This is evidence of the exception of Islamically lawful Ruqyah (i.e., reciting Qur'an and saying supplications over the sick seeking healing), which is excluded from his saying: «Ruqyahs (recitations for healing or protection), amulets and love-charms are Shirk.» This is based on the fact that the Prophet (peace be upon him) performed Ruqyah and Ruqyah was performed for him.

No exceptions were made for amulets and there is no evidence that the Prophet (peace be upon him) hung an amulet on anyone; therefore, it is not permissible to regard amulets the same as Ruqyahs; rather, all amulets are absolutely prohibited. Wearing amulets of the Qur'an and lawful supplications could lead to wearing all other amulets, while being unaware of which is right and which is wrong, and thus opens the door to Shirk and wearing charms. The Shari`ah (Islamic law) has closed all of the doors which may lead to Shirk, and the Hadiths stated regarding amulets are general and the prohibition applies to all. Closing the doors which may lead to Shirk is an obligation, consequently, this entails prohibiting all amulets, even if they contain Qur'an or lawful invocations. This is to block the means leading to Shirk and act upon the general meaning of the Hadiths, so that the believer grows accustomed to putting their trust in Allah, relying on Him, supplicating to Him, and asking Him to protect them from all evil and relieve them from any distress, and not to rely on an object which they wear around their neck or anywhere else.

(Part No. 1; Page No. 366)

The teachings of the Shari`ah sufficiently contain all goodness and well-being, for the young and old, sick and healthy. May Allah grant everyone success and guidance!

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## 146- Ruling on hanging supplications on the dead

**Q: There are some Du`a's (supplications) which are hung on the dead, to remind the dead in their grave and help them answer the questions of Munkar and Nakir (the two angels who test the faith of the dead in their graves). What is the ruling on this?**

**A:** There is no origin for this in Islam; rather, it is Munkar (unacceptable or disapproved of by Islamic law and Muslims of sound intellect) and constitutes a Bid`ah (innovation in religion). A person who dies adhering to the straight path, Allah will teach them the answer. If they die while away from the straight path, these things which are buried with them will avail them nothing. Only the steadfastness given by Allah will help the dead person. Those whom Allah keeps firm, with the firm word (La ilaha illa Allah [there is no god but Allah]), will be able to answer; otherwise, they will not be able to answer. Anyone who dies on the straight path and true guidance will answer: "My lord is Allah, Islam is my religion and Muhammad is my Prophet." Whereas, a person who dies away from guidance will say: "Hah! Hah! I do not know, I heard people saying things and I said as them." They will then be hit with a sledgehammer; they will utter a scream so loud that everything will hear it except mankind. Nothing which you hang will help the dead, or be of any benefit; rather, it is a Bid`ah which people have invented. Allah is the One sought for help!

(Part No. 1; Page No. 367)

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## 147- Ruling on placing amulets under the bed

**Q: I have two parents who are alive, all praise be to Allah; however, they get protective amulets made for me by some fortunetellers, and they put it under my bed without my knowledge. While I was cleaning I found the amulet; it was made up of a piece of material with knotted threads, coriander, dill and other herbs. I burnt it and did not inform them of this. Are my actions a form of disobedience to my parents? How should I advise my parents? May Allah reward you well.**

**A:** You have done well in your disposing of the amulet; using amulets is Munkar (unacceptable or disapproved of by Shari`ah and Muslims of sound intellect) and not permitted. They must not be put under the pillow or bed, or worn around the neck or arm, it is all Munkar. The Prophet (peace be upon him) said: ('Anyone who ties an amulet, may Allah not fulfill his aim; and anyone who ties a seashell, may Allah not give him peace.' And: 'Anyone who ties an amulet has committed Shirk (associating others with Allah in His Divinity or worship).') It is an obligation on every Muslim to be cautious of all things that Allah has prohibited, which includes amulets and charms that are tied around the neck of children, the sick or put under pillows; all this is impermissible. What is Mashru` (Islamically permissible) is reciting over the sick seeking healing, called "Ruqyah"; blowing breath and reciting over the sick Al-Fatihah (Opening Chapter of the Qur'an), and other Surahs (Qur'anic chapters), and supplicatory Ayahs (Qur'anic verses), this is permitted.

**(Part No. 1; Page No. 368)**

Amulets known as "Hirz (a preservative, a protection)", and other similar objects which are hung, are not permitted, whether the item is called a "Hijab", "Hirz" or any other name. They all fall under the amulets which the Messenger (peace be upon him) prohibited, whether it is put under a pillow or tied to a person's neck or arm or anywhere else.

We ask Allah to guide us. Your parents are required to repent to Allah and ask His Forgiveness. Also, you are required to advise them kindly using gentle words, or send them a scholar who can advise and direct them, or lead them to ask a scholar who is well known for his sound `Aqidah (creed) and knowledge so that your parents learn the right `Aqidah and the actions which Allah approves of.

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## 148- Prohibition of wearing amulets and charms for protection from the evil eye

**Q: While I was visiting my grandmother's house I found a knife hanging on the wall, which she believes will protect her from the evil eye; this is commonly known as "Sabayun." I explained to my grandmother that this is Shirk (associating others with Allah in His Divinity or worship), and we should only depend on Allah Alone and we should not seek help or protection from anyone or anything else; however, she did not listen to my advice. After a while I took it and ruined it without her knowledge, and until now she does not know who took it. Have I committed a sin for not informing her that I took it?**

**(Part No. 1; Page No. 369)**

**Please keep in mind that she will get very annoyed with me if I tell her that I am the one who took it. Will I be rewarded for what I have done?**

**A:** You have done a good deed, may Allah reward you well; but do not inform her that you took it. You did well by advising her, all praise be to Allah. You explained to her and advised her, there is no need to inform her of what you took. It is very similar to the amulets that are hung on children and other people, which is a form of minor Shirk (associating other partners with Allah that is not tantamount to taking the Muslim out of Islam) as people believe that the charm will protect them from the evil or envious eye. This has no basis in Islam. This knife is a kind of an amulet like the ones tied on children for protection, believing that it will guard against the evil eye or the Jinn (creatures created from fire). This falls under minor Shirk and Munkar (unacceptable or disapproved of by Islamic law and Muslims of sound intellect). Accordingly, the hanging of stones or knives is very similar to the hanging of amulets, and you did well by removing it. If a person believes that this knife or this amulet works or has power independent of Allah's Will, this is major Shirk (associating others with Allah in His Divinity or worship that takes the Muslim out of Islam). Most people believe that this is a good act; however, it is a Batil (null/void) act with no origin in Islam. The same applies to any amulets or any item hung on doors or walls, be it a stone or a knife; they are all baseless and invalid. We ask Allah to protect us.

**(Part No. 1; Page No. 370)**

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## 149- Ruling on wearing amulets to repel evil and sickness

**Q: A questioner from Sudan, is asking: My mother wears amulets, although she believes that whatever Allah (Glorified and Exalted be He) wills shall happen. However, she says that a person is required to seek to protect themselves. We have advised her that the use of amulets is Shirk (associating others with Allah in His Divinity or worship) and Haram (prohibited), but she scolded me and got angry. Amulets are very common with my relatives and women of the village, what is your opinion in this?**

**A:** Wearing amulets is impermissible by authority of the Hadiths reported from the Messenger (peace be upon him); my advice to you, your mother and all the people of your village is to have Taqwa (fear/wary of offending Allah) and be cautious of hanging any amulets, whether they are Words from the Qur'an or otherwise. It is obligatory that we cut and remove any amulet. The Prophet (peace be upon him) said: ﴿'Anyone who ties an amulet, may Allah not fulfill his aim; and anyone who ties a seashell, may Allah not give him peace.' And: 'Anyone who ties an amulet has committed Shirk (associating others with Allah in His Divinity or worship).'﴾ The Prophet (peace be upon him) also said: ﴿Ruqyahs (recitations for healing or protection), amulets and love-charms are Shirk.﴾

Ruqyah here is referring to any words recited that are unknown or violate Shari`ah (Islamic law). As for Shar`y (Islamically lawful) Ruqyah, (i.e., reciting Qur'an and saying supplications over the sick seeking healing), it is an exception and is not included in this Hadith. "Tama'im" is the plural of "Tamimah (amulet)" which is any item hung on children and others, some of which are made up of silk with Words from the Qur'an written on it or other unknown words. This also includes seashells, beads and talismans; all of this is Munkar (unacceptable or disapproved of by Islamic law and Muslims of sound intellect) and is not permitted. Also, love-spells, which are sometimes called `Atf and Al-Sarf (spells aimed at creating love or hatred), are a form of Sihr (witchcraft) and are forbidden for both women and men.

**(Part No. 1; Page No. 371)**

Sihr is absolutely prohibited and constitutes Shirk (associating others with Allah in His Divinity or worship); Allah (Glorified and Exalted be He) says about practitioners of witchcraft: ﴿They followed what the Shayâtîn (devils) gave out (falsely of the magic) in the lifetime of Sulaimân (Solomon). Sulaimân did not disbelieve, but the Shayâtîn (devils) disbelieved, teaching men magic and such things that came down at Babylon to the two angels, Hârût and Mârût, but neither of these two (angels) taught anyone (such things) till they had said, "We are only for trial, so disbelieve not (by learning this magic from us)."﴾ Therefore, it is classed as Kufr (disbelief). We are obliged to be cautious against the use of all amulets, whether they contain writing from the Qur'an or others, because hanging any of them is a condemned act included in the prohibition made by the Hadiths. Moreover, hanging the amulets which only contain Qur'an would lead to hanging amulets with other writings. Those who have permitted the hanging of amulets which only contain Qur'an are mistaken in this. The correct opinion is to forbid all amulets for two reasons: the first is that the Hadiths stated generalize the prohibition of all amulets with no exceptions. The Prophet (peace be upon him) did not make exceptions by saying: "Except if it is made up of Words from the Qur'an"; rather, he (peace be

upon him) generalized.

The second reason: The hanging of amulets which only contain Qur'an, if permissible, would lead to hanging other amulets, because not everyone will check every amulet before using it; therefore, abstaining becomes a priority and Wajib (obligatory) to block the means leading to sins.

**(Part No. 1; Page No. 372)**

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## 150- Ruling on hanging amulets to remove sickness

**Q: There are people who hang beads on their eyes, necks and ears to eliminate disease. Is this Shirk (associating others with Allah in His Divinity or worship) that take the Muslim out of Islam or what is it? May Allah reward you well.**

**A:** This is a form of minor Shirk (associating other partners with Allah that is not tantamount to taking the Muslim out of Islam) and falls under wearing or hanging amulets and charms, whether made of beads, paper, cowrie shells or anything else. The Prophet (peace be upon him) said: (Anyone who ties an amulet, may Allah not fulfill his aim; and anyone who ties a seashell, may Allah not give him peace.) In another Hadith: (There is nothing wrong with Ruqyah as long as it does not involve any Shirk (associating others with Allah in His Divinity or worship).) Amulets are the Huruz (preservative, protection, charm) which are hung by some people. It is also called Hujub, whether it is made up of beads, shells, bones or paper on which are written Ayahs (Qur'anic verses) and Hadiths. The correct scholarly opinion is that even the ones which contain Ayahs and Hadiths are not permitted to be worn or hung; rather, the cure is by reciting Qur'an over the sick and making Du`a' (supplication) for them. As for tying paper, threads, bones, beads or anything else, this is not permitted and is a form of minor Shirk. Doing so does not take the Muslim out of the fold of Islam; however, it opposes complete Tawhid (Oneness of Allah/ monotheism). An example is a person saying: "What Allah wills and so-and-so wills", which is a form of minor Shirk. Also, swearing by the Prophet or by honesty is of minor Shirk. We are obliged to be cautious against this, for it could lead to major Shirk if the person believes that these amulets themselves will help and protect him without Allah. Then this is major Shirk. We seek refuge with Allah.

**(Part No. 1; Page No. 373)**

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## 151- Ruling on using amulets and charms to accomplish worldly interests

**Q: A questioner from Syria is asking: Some people carry amulets with them when they are facing officials and judges, with the excuse that this amulet will help them in their affair, so that their request will be not refused, or to gain victory over an opponent, what is the validity of this and what is its ruling?**

**A:** This is Batil (null/void) and has no origin in Islam; using Hujub or Huruz (preservative, protection, charm), known as amulets, is not permitted. The Messenger (peace be upon him) said: (Anyone who ties an amulet, may Allah not fulfill his aim; and anyone who ties a seashell, may Allah not give him peace.) According to another wording he (peace be upon him) said: (Anyone who ties an amulet has committed Shirk (associating others with Allah in His Divinity or worship).) He (peace be upon him also said: (Ruqyahs (recitations for healing or protection), amulets and love-charms are Shirk (associating others with Allah in His Divinity or worship).) Ruqyah here is referring to any words recited that are unknown, which is impermissible. As for Shar`y (Islamically lawful) Ruqyah, i.e. (reciting Qur'an and saying supplications over the sick seeking healing), there is nothing wrong with it, because the Messenger (peace be upon him) said: (There is nothing wrong with Ruqyah as long as it does not involve any Shirk.) Amulets are not permissible, whether it contains Ayahs from the Qur'an or from other than the Qur'an, or is a mixture between both, all is prohibited. The Prophet (peace be upon him) forbade it and warned against it and said that it is Shirk (associating others with Allah in His Divinity or worship) whether the person using it is female or male, the use of it is forbidden to all and we are obliged to disapprove of those who use it.

**(Part No. 1; Page No. 374)**

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## 152- Ruling on writing some Ayahs to attain wealth

**Q: I have an aunty who works in trade. She went to those who write Ayahs (Qur'anic verses) for people (to use as an amulet), and the person said: This will bring you wealth, and increase your selling. He wrote on a paper Ayahs from the Qur'an, and said to her: This is a paper for wealth and bounty. Is this correct?**

**A:** This is not correct. It is wrong and doing so is not permitted. One should not believe anyone who does this, for it is Munkar (that which is unacceptable or disapproved of by Shari`ah and Muslims of sound intellect) and Bid`ah (innovation in religion).

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## 153- Ruling on hanging Ayahs on walls of rooms

**Q: What is the ruling on hanging Ayahs (Qur'anic verses) on the walls of bedrooms? These Ayahs are handmade, written with shiny beads on pieces of material. Advise us please, may Allah reward you well.**

**A:** If it is for remembrance purposes and the good feeling they give when read, it is permitted. However, if they are hung there to protect and guard from the Jinn (creatures created from fire), then this has no origin in Islam. As for hanging them for remembering Allah and reading them and obtaining benefit, there is nothing wrong with this according to the more correct of the two opinions maintained by scholars.

**(Part No. 1; Page No. 375)**

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## 154- Ruling on hanging Ayahs and Hadiths in the house

**Q: What is the ruling on writing Ayahs (Qur'anic verses) and Hadiths? What is the ruling on hanging them in the house?**

**A:** Preserving the Qur'an is something which is required and is from the Sunnah (acts, sayings or approvals of the Prophet). Likewise, learning the Hadiths and writing them; writing the Sahih Hadiths (Hadiths that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish) to learn and the Da`if Hadiths (Hadiths that fail to reach the status of Hasan, due to a weakness in the chain of narration or one of the narrators) to be aware of them. The writing of this and taking care of it is a good deed, as is writing the Sahih Hadiths to implement them. As for hanging them on the sick, or on children, this is not permitted. Neither Hadiths nor Ayahs should be hung on the sick, or on children or on anyone else. These are the amulets which the Prophet (peace be upon him) forbade, saying: (Anyone who ties an amulet, may Allah not fulfill his aim.) And: (Anyone who ties an amulet has committed Shirk (associating others with Allah in His Divinity or worship).) It is impermissible to hang amulets, whether they contain Ayahs or Hadiths or supplications, made from any material; it is Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) and not permitted.

(Part No. 1; Page No. 376)

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## 155- Ruling on hanging Surahs of the Qur'an on a wall

**Q: A questioner from Bilad Zahran asks: Respected Shaykh, there are people who say that hanging Surahs (Qur'anic chapters) or Ayahs (Qur'anic verses) on a wall is Haram (prohibited), knowing that the only reason these Surahs or Ayahs are hung is because of their virtues. For example, Surah Yasin, Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255) and others. For this reason we hope that you can clarify the ruling on this issue. May Allah reward you well.**

**A:** There is nothing wrong with hanging Ayahs or Surahs on the walls of an office, or in a sitting place for the purposes of reminding and exhorting, according to the correct scholarly opinion. Some contemporary scholars and others disliked hanging such things; however, it is permissible to do so if they are hung for the purpose of reminding of Allah. Also, hanging them as admonitions is permissible, as long as the place is decent, such as a place where people sit, or an office and so on. The same applies to hanging a Hadith of the Prophet (peace be upon him). All this serves as reminders and admonitions. But if the reason behind hanging such things is other than that; such as to protect from the Jinn (creatures created from fire), or from the evil eye and so on, hanging them for this reason and with this belief is not permitted because this was never mentioned in the Shari`ah (Islamic law), and there is no authentic basis for this.

(Part No. 1; Page No. 377)

**Q: Is it permitted to hang Ayahs (Qur'anic verses) in one's house? Or is this an act of Bid`ah (innovation in religion)? Advise us please. May Allah reward you well.**

**A:** There is nothing wrong with hanging Ayahs and Hadiths in one's office, sitting place and the like with the intention to benefit and remind people. However, hanging them on someone who is sick, or a child in the way that amulets are hung as protection from the Jinn or others is not permitted. For this reason the Prophet (peace be upon him) is authentically reported to have said: (Anyone who ties an amulet, may Allah not fulfill his aim; and anyone who ties a seashell, may Allah not give him peace.) According to another narration: (Anyone who ties an amulet has committed Shirk (associating others with Allah in His Divinity or worship).) An amulet is any object which is hung on children, or the sick - with the belief that it will protect from the Jinn or the evil eye. None of this is permissible. As for hanging Ayahs and Hadiths in places like an office for the purpose of benefit and remembrance, this is acceptable.

**Q: What is your opinion on hanging Surahs on the wall ?**

**A:** If a person hangs them for a beneficial purpose, so that they could read them, as well as hanging Hadiths or good words, there is nothing wrong with this. However, hanging them as an amulet is not permitted.

(Part No. 1; Page No. 378)

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## 156- Ruling on hanging Ayahs and Hadiths for reminding of Allah

**Q: Is it permitted to hang Surahs (Qur'anic chapters) or authentic Hadiths on the doors of houses, for example Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255) or the Mu`awwidhatayn (Surahs Al-Falaq and Al-Nas), or any Ayah (verse) from the Qur'an? The reason behind it is the love of the Qur'an and Prophetic Hadiths. Is this permitted? This is a very common practice which is widely spread in a lot of places.**

**A:** There is no objection to hanging Qur'anic Ayahs and Prophetic Hadiths in houses and offices, all this is permitted; as long as it is for the purpose of reminding, admonishing and giving benefit. They must not be taken as amulets to protect from the Jinn (creatures created from fire) or similar reasons; rather, they are hung for remembrance and benefit.

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## 157- Ruling on using clocks and antiques on which Ayahs are written

**Q: What is the ruling on hanging Ayahs (Qur'anic verses) on walls; also the clocks, antiques and other objects on which are written some Ayahs?**

**A:** As for hanging Ayahs in sitting rooms, there is nothing wrong with this. As long as the purpose is to read and benefit from them, this is permissible.

**(Part No. 1; Page No. 379)**

The same applies to hanging Hadiths, good words of wisdom or noble poetry; there is nothing wrong with this. However, writing them on watches is wrong, because they can be used in a way lacking respect or placed in an inappropriate place. Accordingly, nothing of this should be written on watches or jewelry, neither Ayahs nor any mention of Allah! This is because they may be thrown and so treated with disrespect. As for Ayahs, Hadiths or noble poetry hung on walls, in offices or in sitting places, this is permissible.

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## 158- Ruling on curing oneself with well water

**Q: Is it permissible to go to places containing water known for its therapeutic qualities, such as curing skin diseases with Allah's Permission?**

**A:** If it has been tried and proved effective, there is nothing wrong in this. It is also permissible to take a supply of it as people do with Zamzam water (a well near the Ka`bah), which is blessed water. If there is water which has been tried and proved to cure some diseases, it is permissible to take some of it.

**(Part No. 1; Page No. 380)**

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## 159 - Ruling on slaughtering near water sources used for bathing and treatment

**Q: In the South of Jordan there is mineral water, known as "Spring of Sulayman ibn Dawud", to which people go for bathing and therapeutic uses. People bring animals with them to slaughter them when they arrive, what is the ruling on slaughtering in this manner?**

**A:** If the water which you mentioned has been tried and proven to cure some diseases, there is nothing wrong with using it because Allah has made some water beneficial for some diseases. If it has been proven through tests that this water can treat some diseases for example, Rheumatism etc., in this case there is no prohibition against using it.

As for slaughtering, this is an issue that needs elaboration. If the slaughtering is done for the purpose of eating and entertaining visitors etc., there is nothing wrong in doing so. If, however, slaughtering is done for other reasons like paying devotion to the water or the Jinn (creatures created from fire) or the prophets or similar wrong beliefs, this is not permissible. This is because Allah (Exalted be He) says: ﴿Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists).﴾ ﴿He has no partner.﴾ And:

**(Part No. 1; Page No. 381)**

﴿Verily, We have granted you (O Muhammad صلى الله عليه وسلم) Al-Kauthar (a river in Paradise).﴾ ﴿Therefore turn in prayer to your Lord and sacrifice (to Him only).﴾ Slaughtering sacrifices and offering Salah should be dedicated to Allah Alone. It is not lawful for a person to sacrifice for the Jinn, planets, stars, water, a prophet or anyone. It should only be done for Allah; to draw closer to Allah (Exalted be He) Alone by sacrificing, praying or any other worship. Allah (Glorified be He) says: ﴿You (Alone) we worship, and You (Alone) we ask for help (for each and everything).﴾ And: ﴿And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him)﴾ And: ﴿So worship Allâh (Alone) by doing religious deeds sincerely for Allâh's sake only.﴾ ﴿Surely the religion (i.e. the worship and the obedience) is for Allâh only.﴾

Slaughtering of sacrifices is one of the most important and best forms of worship, so if the sacrifice is meant for people to eat because they remain there for long hours, this is permitted. However, if the sacrificing is done for other reasons or purposes, either for the place, for the water itself, for an angel or a prophet whom they intend to sacrifice for in order to draw closer to, or for a person, a planet, a statue or an idol, this is all Shirk (associating others with Allah in His Divinity or worship), which we must be on guard against; and Allah is the One sought for help. The Prophet (peace be upon him) said: ﴿Allah has cursed the one who slaughters to other than Allah.﴾

(Related by Imam Muslim in his Sahih [Authentic Hadith Book] from the Hadith of `Aly, Commander of the Believers)

(Part No. 1; Page No. 382)

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## 160- Ruling on wearing a bracelet to avert harm or bring benefit

Q: My problem is as follows: I am a veiled woman, praise be to Allah. I perform Salah (Prayer) on time, and fear Allah (Glorified and Exalted be He), and I believe that life and death are in the Hands of Allah. But whenever I gave birth to a child, he would die. Some people recommended something for me which is well known here in Libya; it is that I collect a coin from every house that has a person with the name of Prophet Muhammad (peace be upon him), whether he is a child, boy or man. The money is collected and with its value a bracelet is bought. The woman whose children die should wear this bracelet which is usually made of iron on her hand. I did as they said, and Allah (Glorified and Exalted be He) willed that the children I had after wearing this bracelet should live. When my sister saw the bracelet and found out why I was wearing it, she told me: "Take it off your hand instantly, this is clear Shirk (associating others with Allah in His Divinity or worship), if your were to die while wearing it and believing that it could benefit or harm you, you would die as a Mushrika (one who associates others with Allah in His Divinity or worship)." Is this true? Is my wearing this bracelet for that reason Shirk or not? If it is Shirk, how do I repent from such a great sin? Have my Salahs, Sawm (Fasting) and all good deeds in the past gone to waste or not?

(Part No. 1; Page No. 383)

**If Allah gives you the ability to reply to these questions, please make the answers clear and detailed in order for me and others to benefit. May Allah reward you well.**

**A:** What you have committed and what people have recommended for you to do, so that your children will live, has no origin in Islam; rather, it is Munkar (that which is unacceptable or disapproved of by Shari`ah and Muslims of sound intellect) and Bid`ah (innovation in religion). There is no evidence for it. This sort of bracelet is called Tamimah (amulet). The Prophet (peace be upon him) forbade the use of amulets and ordered that it should be cut. He (peace be upon him) said: (Anyone who ties an amulet, may Allah not fulfill his aim; and anyone who ties a seashell, may Allah not give him peace.) And: (Anyone who ties an amulet has committed Shirk (associating others with Allah in His Divinity or worship).)

The Prophet (peace be upon him) sent people during some battles to cut the strings and amulets fastened around the neck of animals for protection against the evil eye. He (peace be upon him) said: (Ruqyahs (recitations for healing or protection), amulets and love-charms are Shirk.) Ruqyah here is referring to any words recited that violate Shari`ah (Islamic law), by beseeching or supplicating to other than Allah. Amulets are any item hung or worn to give protection against the evil eye or Jinn (creatures created from fire). Love-charms is a form of Sihr (witchcraft), referred to as Al-`Atf and Al-Sarf (spells aimed at creating love or hatred). The Prophet (peace be upon him) made it clear that all this is Shirk. It is reported in Musand Ahmad (may Allah be merciful to him) through good Sanad (chain of narrators) on the authority of `Imran ibn Husayn (may Allah be pleased with them) that: (The Prophet (peace be upon him) saw a man wearing a brass ring on his upper arm, so he (peace be upon him) said, 'What is this?' The man replied, 'This is to protect from Al-Wahinah (pain in the shoulder and the arm).' He (peace be upon him) said, 'Truly, it will only increase you in weakness.

Take it off; if you were to die with it on you, you would never succeed.'

**(Part No. 1; Page No. 384)**

) This is a great warning for anyone who wears any similar bracelets claimed to protect from a disease in the hands referred to as "Al-Wahinah". Hudhayfah (may Allah be pleased with him) found a man who had tied a string to his hand. He asked him what was it for, and the man replied: "For fever." So Hudhayfah cut it while reciting Allah's Words: (And most of them believe not in Allâh except that they attribute partners unto Him [i.e. they are Mushrikûn i.e. polytheists. See Verse 6: 121].)

It was also reported by Ibrahim Al-Nakh`iy that the companions of Ibn Mas`ud hated all forms of amulets, whether they contained Qur'an or not. They considered them all Haram (prohibited). Moreover, Sa`id ibn Jubayr, the reverent Tabi`y (Follower, the generation after the Companions of the Prophet), said: "Anyone who cuts an amulet from a human is equal to freeing a slave, because he has freed him of Shirk."

From this you learn that what was told to you: "Collect money from every house where lives a person named Muhammad, and buy a bracelet with this value to wear in order for your children to live," is baseless and has no origin in Islam. It is Batil (null and void) and you are obliged to perform Tawbah (repentance to Allah) of this sin, and return to Allah (Glorified and Exalted be He). Allah forgives the one who repents to Him. The fact that your children lived after that is from Allah's Bounty. It is as Allah has decreed. It is not because of the bracelet; rather, it is what Allah had predestined and it just coincided with the time decreed by Him for it. He (Glorified and Exalted be He) has predestined all what would happen from having children, infertility, deaths of children, etc.

**(Part No. 1; Page No. 385)**

All of it is predestined, as mentioned in the Hadith Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish). The Prophet (peace be upon him) said: (Allah wrote the destinies of all creatures before He created the heavens and the earth by fifty thousand years, and His Throne was upon the water.) (Related by Imam Muslim in his Sahih [Authentic Hadith Book]) Also, in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim), Ibn Mas`ud (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said: (Each of you is gathered in the womb of his mother for forty days and then for a similar length of time as a blood-clot and then for a similar length of time as a lump of flesh. Then Allah sends an angel to him charged with four commands: to write down his provision, his life-span, his actions, and whether he will be wretched or happy.) Life and death are in the Hands of Allah (Glorified and Exalted be He) Alone; foreknown and predestined by Him. Your children who live after the others who died was not caused by the bracelet; rather, it is Allah trying and testing you. You must repent to Allah (Exalted be He), and return to Him, and be regretful for what you have done, for what you have committed is minor Shirk (associating other partners with Allah that is not tantamount to taking the Muslim out of Islam). Hanging amulets is of minor Shirk; but it does not nullify your Salah, Sawm, acts of worship and past good deeds which you did for the sake of Allah, because minor Shirk does not annul good deeds. If you had used this bracelet thinking that it can benefit or harm you without Allah's Will, this is major Shirk (associating others with Allah in His Divinity or worship that takes the Muslim out of Islam). A Muslim should not intend that, nor think nor believe in that; rather, a Muslim

**(Part No. 1; Page No. 386)**

thinks that they are mere causes, in the same way that they take pills and injections to cure themselves when sick; they believe that this is a means of cure. This is similar to your wearing the bracelet, thinking that it will cause your children to live, you must repent of this. If you believed that the bracelet can benefit or harm you, you must repent to Allah of that also, and you need to return to Allah with sincere regret, perhaps your ignorance on this matter intercedes on your behalf and saves your good deeds. When a servant repents to Allah and recants Shirk and falsehood, their good deeds remain for them, and do not become nullified, unless they die in a state of Kufr (disbelief) in Allah (Glorified and Exalted be He). This is why when Hakim ibn Hizam (may Allah be pleased with him) became a Muslim and mentioned to the Prophet (peace be upon him) that he freed a slave and gave charity before embracing Islam, the Prophet (peace be upon him) said to him: (You have become a Muslim with the good which you have previously earned.)

Allah (Exalted be He) says about Kafirs (disbelievers) that their deeds are null if they die persisting in Kufr: (Verily, those who disbelieve, and die while they are disbelievers, it is they on whom is the Curse of Allâh and of the angels and of mankind, combined.) And: (And whosoever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost in this life and in the Hereafter) This is evidence that if a person does not die as a Kafir; rather, dies as a Muslim, their good deeds will remain and they will not be lost - All praise be to Allah.

**(Part No. 1; Page No. 387)**

We advise you to have Taqwa (fear/wary of offending Allah), make use of lawful means for example, taking the child to the doctor, receiving medicine, reciting Qur'an and blowing over the sick for healing, having surgery if necessary, and other such useful treatment which is beneficial and lawful. As for the things which Allah has made prohibited like hanging amulets, making Du`a' (supplication) to other than Allah or seeking help from Jinn, or going to sorcerers and fortunetellers, this is all wrong and is not permitted. It is only permitted for a Muslim to use the lawful cures and means. Allah (Glorified be He) has created a cure for every disease, as stated in the Hadith Sahih: (There is no disease that Allah has created, except that He also has created its cure that may be known to some people and unknown to others.) He (peace be upon him) also said: (For every disease there is a cure; when the cure comes upon the disease, it will be cured by the Leave of Allah.)

If a believer suffers from a disease, they should seek professional advice from the doctors or people of knowledge. If the doctor knows the cure, he will treat them; and if the person needs someone to recite Qur'an over him seeking healing, a Muslim brother can do so for him, and he may be cured with reciting and making Du`a'. This is lawful. As for hanging a piece of metal or wood or paper or something which is read on, this is all prohibited, even if it is readings from the Qur'an and even if some Salaf (righteous predecessors) held that the Qur'an is an exception. The correct opinion is that hanging any amulet is prohibited, even if it is from the Qur'an.

**(Part No. 1; Page No. 388)**

This is to block the means leading to Shirk, and also because the Hadiths generally prohibit and warn against all amulets, without any exceptions from the Prophet (peace be upon him). Allah is the One sought for help!

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## 161- Falsity of the myth of "Umm Al-Subyan"

**Q: The questioner says that she read a lot about the myth of "Umm Al-Subyan (Mother of little boys)", which is reported from Prophet Sulayman (Solomon, peace be upon him). She is asking the Shaykh to direct her, can such things affect humans?**

**A:** These things which people say about "Umm Al-Subyan" have no origin and should not be listened to. It is of the common myths; they claim that she is a Jinni (creature created from fire) that afflicts little boys, which has no basis of truth. Also, what they say about Prophet Sulayman, has no origin and should not be considered or trusted. Every person is accompanied by an angel and a devil, as the Prophet (peace be upon him) has informed us. Every human has a Qarin (personal Jinn companion), not just Zayd or Umar, but everyone does. Anyone who obeys Allah and adheres to the straight path, Allah will protect them of the evil of their devil: (''There is not one of you who does not have a Jinn appointed to be his constant companion.' They said, 'Even you, O Messenger of Allah?' He said, 'Even me, but Allah has helped me against him and he has submitted.')

**(Part No. 1; Page No. 389)**

As for "Umm Al-Subyan", it has no origin or basis of authenticity. It is not permitted to use amulets for protection against her. No one should tie any item on which is written: So and so is seeking refuge in Allah from Umm Al-Subyan etc. around the neck of their son or daughter, or talismans or names of devils or shaykhs or anything else. It is forbidden to do so or to hang such things on children for all this is Munkar (unacceptable or disapproved of by Shari`ah and Muslims of sound intellect). The Prophet (peace be upon him) forbade the use of amulets, also known as Hujub (preservative, protection). He (peace be upon him) said: (Anyone who ties an amulet, may Allah not fulfill his aim; and anyone who ties a seashell, may Allah not give him peace.) And: (The Ruqyahs (recitations for healing or protection), amulets and love-charms are Shirk (associating others with Allah in His Divinity or worship).)

Amulets are any object hung on children, boys or girls, and on the sick to cure them, or to protect them from the Jinn. It is called an amulet or Hijab (preservative); it can be made up of meaningless words, names of devils, disjointed letters, or Ayahs (Qur'anic verses) mixed with other writings. This is all prohibited for the children and the sick and anyone else. What should be done is reciting lawful Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing) over the person.

The forbidden Ruqyah (i.e. recitation for healing or protection) is any words recited that are unknown or which involve Munkar. As for Ruqyah using the Qur'an and lawful Du`a' (supplication), this is permitted. The Prophet (peace be upon him) used to perform Ruqyah for his people, and Jibril (Gabriel, peace be upon him) performed Ruqyah for the Prophet (peace be upon him). The Prophet (peace be upon him) said: (There is nothing wrong with Ruqyah as long as it does not involve any Shirk (associating others with Allah in His Divinity or worship).) A boy or a girl afflicted with a disease should be read on by their father or mother or others seeking healing.

**(Part No. 1; Page No. 390)**

They can recite Surah Al-Fatihah (Opening Chapter of the Qur'an), Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255), Surah Al-Ikhlas and Al- Mu`awwidhatayn (Surahs Al-Falaq and Al-Nas), and supplication should be made, asking Allah to make them well. This can also be done for the sick or someone who has been bitten or stung, as the Sahabah (Companions of the Prophet) recited Qur'an on the man who was stung by a scorpion, this is permitted. Reciting satanic incantations, meaningless words, names of devils or unknown supplications, all this is not permitted. Also, amulets, known as "Huruz" or "Jawami`" or called by any other names, are all forbidden to hang or wear. The Prophet (peace be upon him) forbade the hanging of amulets, saying: (Anyone who ties an amulet, may Allah not fulfill his aim; and anyone who ties a seashell, may Allah not give him peace.)

It was reported from Hudhayfah (may Allah be pleased with him) that he saw a man who had tied a string around his hand as protection from fever, so he cut it and recited the Saying of Allah (Glorified be He): (And most of them believe not in Allâh except that they attribute partners unto Him [i.e. they are Mushrikûn i.e. polytheists. See Verse 6: 121].) Also, `Imran ibn Husayn (may Allah be pleased with him) narrated that: (The Prophet (peace be upon him) saw a man wearing a brass ring on his upper arm, so he (peace be upon him) said, 'What is this?' The man replied, 'This is to protect from Al-Wahinah (pain in the shoulder and the arm).' He (peace be upon him) said, 'Truly, it will only increase you in weakness. Take it off; if you were to die with it on you, you would never succeed.')

This is a threat and warning for anyone who wears similar rings, amulets and others things hung by the ignorant. Strings tied to the sick or others are all prohibited and forbidden.

**(Part No. 1; Page No. 391)**

The same applies to the myth of "Umm Al-Subyan" and any other. However, a person should take precautions and protect themselves in the way which Allah has made lawful. When a person wakes up and recites Ayat-ul-Kursy after the Fajr (Dawn) Prayer, and reads Surah Al-Ikhlas and Al-Mu`awwidhatayn three times, this is from the Islamic ways of seeking refuge and protection. Also, one of the Islamic ways for seeking protection is saying: "I seek refuge in the Perfect Words of Allah from the evil of what He has Created', three times in the morning and evening, and also: "In the Name of Allah with Whose Name there is protection against every kind of harm in the earth and in the heavens, and He is the All-Hearing, the All-Knowing" three times nothing will harm the person. The Prophet (peace be upon him) used to say it morning and evening, and also: (I seek refuge in the Perfect Words of Allah from every devil and every poisonous vermin, and from every evil (envious) eye.)

The Prophet (peace be upon him) used to recite this on Al-Hasan and Al-Husayn as protection. A person is advised to use these Islamic supplications for refuge and protection. One can also say: "I seek refuge in the Perfect Words of Allah for myself, my children and my family from every devil and every poisonous vermin, and from every evil (envious) eye. In the Name of Allah, I seek refuge in the Perfect Words of Allah from His Anger, His punishment and the evil of His Servants, and from the whisperings of the devils, lest they come near." This was authentically reported, and also: (I seek refuge in the Perfect Words of Allah, which no righteous or evil soul would ever surpass; from the evil of what He has created, originated or made; from the evil of whatever descends from the heaven and whatever ascends to it; from the evil of whatever He has created on the earth and whatever comes out of it; from the evils of the trials of the night and day; and from the evil of every sudden comer;

**(Part No. 1; Page No. 392)**

except one who comes with goodness, O Merciful One!) This was also authentically reported from

the Prophet (peace be upon him), which he sought refuge with Allah by reciting them when some devils attacked him. All these are ways and means of protection prescribed by the Shari`ah (Islamic law). A believer is required to recite them every morning and night, and before sleeping as well as reciting Surah Al-Ikhlas, Al-Mu`awwidhatayn after each Salah (Prayer), along with Ayat-ul-Kursy, and after the Maghrib (Sunset) and Fajr Prayers; they should be repeated three times, and also before sleeping they should be repeated three times. All this has been taught in the Sunnah (whatever is reported from the Prophet).

These are the Islamic means for refuge and protection. They do not involve hanging anything; rather, a believer recites these Ayahs and supplications and Allah (Exalted be He) will help and protect them from the evils of this world and the Hereafter.

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## 162- Ruling on going to charlatans and getting treated with unlawful things

**Q: The Prophet (peace be upon him) said:** (Allah did not place healing for my Ummah (nation based on one creed) in what He has forbidden to them.) **Yet some people when afflicted with chronic diseases seek the help of those who practice charlatanry, who have named themselves "Arab Doctors."**

**(Part No. 1; Page No. 393)**

**They advise them to either eat the meat of a pig or drink alcohol, and this has happened a lot. These people use the rule of Shari`ah (Islamic law) as their evidence, which says: Necessities relax prohibitions. What is the ruling on getting treated with what I have mentioned? Does this rule conflict with the Hadith mentioned above?**

**A:** This is an error which some fall into. Allah (Glorified and Exalted be He) has not made the things He has forbidden a cure for people. Accordingly, this does not come under the rule you mentioned. There is no cure in those things. The cure is only in what Allah has made lawful. Therefore, when a man said to the Prophet (peace be upon him): ('I make alcohol as a cure.' He (peace be upon him) said, 'It is not a cure; rather, it is a disease.') In another Hadith, he (peace be upon him) said: (Allah has not put your cure in that which He has forbidden to you.)

It is not permitted for the sick to go to charlatans who use the Jinn (creatures created from fire) and claim that they have knowledge of the Ghayb (the Unseen), and claim that they can cure a person with what Allah has prohibited like the meat of a pig, or drinking alcohol or other unlawful things which Allah has prohibited. This is Munkar (unacceptable or disapproved of by Shari`ah and Muslims of sound intellect); rather, the sick should keep away from what Allah has prohibited, and should not use any form of cure other than what Allah has permitted. A sick person, therefore, must not go to practitioners of witchcraft

**(Part No. 1; Page No. 394)**

or soothsayers or charlatans, nor should they be asked or believed. It is not permitted to use what Allah forbade as a cure, whether it be alcohol, pig meat, smoke or any other forbidden thing, for what Allah has made lawful fully suffices and dispenses with any need for anything He has forbidden. All praise be to Allah. We ask Allah to protect us.

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## 163- Ruling on spraying blood on the sick

**Q: In our area, when a person becomes sick, they used to bring him a Shaykh to cure him by using amulets. This occurs usually if the sickness is caused by Jinn (creatures created from fire) or sorcery. Moreover, they used to spray blood on him? What is the ruling on this regard? Did this exist during the time of the Prophet (peace be upon him)?**

**A:** This is Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect). We seek refuge in Allah against that. Spraying blood over the sick is Munkar, because it is Najis (ritually impure), and therefore it isn't permitted. Also, writing amulets and hanging them on their neck or hands or anywhere else is also prohibited. The Prophet (peace be upon him) said: (He who wears an amulet, Allah will not fulfill his need, and he who wears a sea-shell, Allah will not give him peace.)

The Prophet forbade the use of all amulets, whether on paper, or a charm or in leather and whether it contains supplications or Ayahs (Qur'anic verses),

**(Part No. 1; Page No. 395)**

or talismans. All these things are prohibited as nothing should be hung on the neck or the hand of the sick or anywhere else. The Prophet (peace be upon him) forbade all these forms. He (peace be upon him) said: (He who wears an amulet, Allah will not fulfill his need, and he who wears a sea-shell, Allah will not give him peace.) And: (He who hangs an amulet has committed Shirk (associating others with Allah in His Divinity or worship).) It is Wajib (obligation) on Muslims to give up these Munkar actions, because the Prophet (peace be upon him) forbade them all. As for spraying or pouring blood over the sick, this is a very obvious Munkar. We mean by this blood that which comes out of an animal when it is slaughtered, which is Najis (ritually impure) and Haram (prohibited). A Muslim is obliged to be warned of what Allah has prohibited. However, if he recites Qur'an on the sick such as Surah Al-Fatihah (Opening Chapter of the Qur'an) and Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255), blows over him, and supplicates to Allah for his sake, this is lawful. Similarly, if he seeks cure from the known doctors, and use medicine as a cure. The Prophet (peace be upon him) said: (Allah has not sent a disease, except that he has sent a cure for it.) Taking medicine is legally permitted.

**(Part No. 1; Page No. 396)**

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## 164- Ruling on using incense to cast out devils

**Q: Is it true that fumigating one's house with magical frankincense, drives out devils? Is there any evidence for this? Many people around us fumigate their houses at sunset believing that this drives out devils, but I am not convinced of this practice.**

**A:** This has no origin. What drives devils out is Dhikr (remembrance of Allah), and seeking refuge in Allah's Perfect Words from the evil of what He has created. This is what the Prophet (peace be upon him) stated: (Whoever settles in any place and recites: "I seek refuge and protection with the perfect words of Allah from the evil of His creatures," nothing will harm him while he is in this place.) And: (Whoever enters his house in the evening and recites: 'In the Name of Allah', Satan says: 'We cannot sleep here,' and if the person recites 'In the name of Allah,' before eating, Satan says: 'We cannot sleep here, nor is there any food for us here.') Reciting Tasmiyah (saying, "Bismillah [In the Name of Allah]") and seeking refuge in His Perfect Words from the evil of what He has created is a means of protection against devils. Also, the reading of Qur'an is a means for protection, and therefore a believer is required to implement what Allah has made lawful in regards to seeking refuge in Allah's Perfect Words from the evil of what He has created,

**(Part No. 1; Page No. 397)**

and pronouncing Tasmiyah when entering the house. One should pronounce Tasmiyah when entering the house, and when eating or drinking as this is the Sunnah (whatever is reported from the Prophet). Moreover, if one says: "I seek refuge in Allah's Perfect Words from the evil of what He has created," three times, this will be better. Also, saying: "In the Name of Allah, Who with His Name nothing can cause harm on Earth or in the heavens, and He is the All-Hearing the All-Knowing' three times in the morning and evening is also a means of protection from all evil. Moreover, saying: "I seek refuge in Allah's Perfect Words from the evil of what He has created," when entering the house, gives protection until one leaves the house. If one repeats this formula three times, it will be better for him as taught by the Prophet (peace be upon him) in some narrations. Through these supplications, Allah protects one from the evil of the devils, and all that can cause harm. As for the incense which the questioner asks about, it has no basis.

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## 165- Ruling on claiming meeting Al-Khadir and learning how to heal the sick

**Q: In my town, there is a man who claims that he met Al-Khadir (peace be upon him) in Al-Madinah Al-Munawwarah and he gave him a date. He also claims that he can cure the sick this is why people visit him day and night to heal them by wiping over the place of pain in return for money. Is this**

**(Part No. 1; Page No. 398)**

**true or it is a kind sorcery and deceiving innocent people?**

**A:** The truth is that Al-Khadir died long ago even before the Prophet's mission. Therefore, he died and this is not true, rather it is falsehood, according to the verifying scholars. Al-Khadir (peace be upon him) died before the mission of the Prophet Muhammad (peace be upon him) and before `Eisa (Jesus, peace be upon him) was raised to heavens. Al-Khadir was a prophet, according to the Qur'an. The Prophet (peace be upon him) said in a Hadith Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish): (I am the nearest of all the people to the son of Maryam (i.e. Jesus, son of Mary), and all the prophets are paternal brothers, and there has been no prophet between me and him (i.e. Jesus).)

Prophet Muhammad (peace be upon him) stated that he was the first prophet to come after the son of Maryam, and there was no prophet between them. This proves that Al-Khadir died long before this time. If we were to assume that he is a righteous man and not a prophet, he would have been in contact with the Prophet (peace be upon him). Moreover, if we were to assume that he did not contact the Prophet (peace be upon him) for any reason, he would have died before the elapse of the one hundred years which the Prophet (peace be upon him) told the people about towards the end of his life in the following Hadith: (Do you realize (the importance of) this night? Nobody present on the surface of the earth tonight would be living after the completion of

**(Part No. 1; Page No. 399)**

one hundred years from this night.) This indicates that anyone who was living during that time would not be around in one hundred years time according to the Prophet's Hadith. Thus, they would have died before the elapse of the one hundred years as highlighted by the Prophet.

Therefore, Al-Khadir died and the one who claims to have seen him is either lying or being lied to; because he is not Al-Khadir, rather, he may be one of the Shaytan (devil) whether from among the humans or Jinn (creatures created from fire). As for the person who claims to heal people by wiping over the place of pain, the matter should be examined. If he is known for his Iman (faith) and steadfastness and he recites the Qur'an like Al-Fatihah (Opening Chapter of the Qur'an) over the sick, and supplicates to Allah for them, there is nothing wrong in what he does, even if he accepts money for this. However, if he is known to be evil, he should be stopped by the authorities and none should seek his help. Mostly, he will be a sorcerer, a charlatan or someone seeking the help of Jinn to devour people's money unjustly. We ask Allah to protect and save us!

(Part No. 1; Page No. 400)

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## 166- Ruling on obeying parents in what is Haram

**Q: My father writes for people from many different books, including the book of Al-Rahmah on medicine and wisdom, and books which involve talisman. He writes Ayahs (Qur'anic verses) from the Qur'an on amulets for people to wear, what is your advice? If one does not obey his father in this regard, is he considered disobedient or not?**

**A:** You are obliged to advise your father, and inform him that hanging talismans is not permitted nor is hanging anything which Allah the Exalted forbade, or hanging Ayahs because this is a type of amulet. The Prophet (peace be upon him) stated: (He who wears an amulet, Allah will not fulfill his need, and he who wears a sea-shell, Allah will not give him peace.) And: (He who hangs an amulet has committed Shirk (associating others with Allah in His Divinity or worship).) Therefore, it is not permissible to hang amulets on the sick, or children. It is not permissible also to hang talismans, charms, Ayahs from the Qur'an, or any other form. Muslims are obliged to use what Allah has made lawful in the Shari`ah (Islamic law) which is seeking refuge in Allah. Some of these examples are reciting: "I seek refuge in the Perfect Words of Allah from the evil of what He Has Created", and "In the Name of Allah, Who with His Name nothing can cause harm in the Earth nor in the heavens, and He is the All- Hearing the All-Knowing". If the person is young then his parents should do this for him by reading over him before he sleeps, reciting: "I seek refuge in the Perfect Words of Allah for you from the evil of what He has created. I seek refuge in the Perfect Words of Allah for you from every devil

**(Part No. 1; Page No. 401)**

and poisonous reptile, and from every envious evil eye." As for hanging amulets on children or the sick, it is not permissible to do so. The Prophet (peace be upon him) forbade this as well as hanging other unknown things. Therefore, it is not permissible for your father to do what he is doing, and you are not permitted to obey him in what Allah has prohibited. Obeying one's parents is only in that which is Ma`ruf (that which is judged as good, beneficial, or fitting by Shari`ah and Muslims of sound intellect). May Allah guide us all!

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